

MEDITATIONS

COLLECTED AND ORDERED
FOR THE VSE
OF THE ENGLISH

COLLEDGE OF LISBO.

BY THE SUPERIOURS OF THE
Same Colledge.

*Declinate à me maligni, & scrutabor mandata
Dei. Depart from me ye malignant, and I
will search the commaundements of
God. Psalm: 118.*

THE SECOND EDITION.

In which all the Latine sentences are translated
into English for those that vnderstand
not Latine.



AT DOWAY,
By BALTAZAR BELLERE, 1663.

Prof. J. M. Giff



A PARABLE

TO A PIOUS SOULE, AS

Yet but an apprentife in loue.

VEe read of a Gentleman that had two friends, with vvhom for a long time vvvas all his conuerfation, ioy, and content: but being at lenght constrained to part company, yet in his abfence hee ftill continued his former loue vvith them; and to this purpofe fent them daylie his letters, meffages, gifts, & prefents; & his friends as often repayed him vvith great thanks and gratitude, both equally extolling his liberality, fetting forth the magnificency of his prefents, and vvishing they vv ere able in the leaft meafure to requite him: but yet vvith this difference (as appeared by their letters, and the Gentleman at lenght clearly perceiued) that the one of them in his answers vvvas totally poured out in the prayfes of the prefents fent him, fetting them out for the moft rare, moft excellent, and moft vvelcome to him, that no expreffion could fufficiently declare, how he efteemed them; next he returned the Gentleman a thoufand moft humble fincere & cordiall thanks, for his loue & fauours; & finally offered him (& this moft vnfaignedly) a thoufand proteftations of his g:atitude & loyall fervice: but in

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all this not one vword of any desire, wish, or longing he had for his speedy returne. Whereas the other friend, though he omitted it not, yet vvas he briefer in the like expression of the value and esteem of the presents, of his thanks, gratitude & seruice, &c. but to signifie the other point of the desires, the longings, the deaths he suffered for the long absence of his friend, all time vvas too short, all paper too little.

He asked him an hundred times ouer & ouer, how many vweekes, dayes or houres it would be till he returned: that, if he had time for it, he vwould send him vword, vwhether & vwhen he should come forth to meet him: or rather that he vwould make such speed himselfe, that all messages more might be preuented: finally that he liued in the meane vvhile onely vpon his memorie, for the preserving & refreshing of which & for no other end or content he had in them, he daylie and hourelly read ouer the letters, and reuiwed the gifts he had so oft receiued from him: but alas being but poore shadowvs vwithout substance they could not continue life; & that therefore nothing but his ovvne presence, & that speedy too, could ease his griefe or giue him content & rest. The Gentleman, as I sayd, well perceiued this difference of affections in his friends; & that the one seemed to loue his gifts, the other his person: yet to make a reall triall of both, he suddenly & vnlooked-for returneth home, & going seuerally to visit his friends, he findeth them both looking ouer the letters, and vnfolding the tokens he had formerly sent thē: but

but the former, seeing him entring in at his chamber doore, rose vp, bad him kindly welcome, & presently vvith many thanks shewed him the tokens & Jewells he had sent him, beginning afresh to prayse & extoll them: vvhen the Gentleman seeing this his friend esteem his vvealth more then himselfe, departed as suddenly as he came, & steppeth ouer to the other; vvho as busie & poring as he vvvas vpon the letters & presents he had, no sooner espieth a glimpse of his best beloued, but leaping vp & throwing all by, falleth in his sweetest embraces, vvithout memorie or thought of any thing, no not of thanking him for the many gifts and letters receiued: all his longings are turned into fruitions, all his sighs into ioyes, & the teares that yet remaine or rather increase, are eye-vvitnesse as I may say that he hath in his armes the sole & totall object of his true and candid loue, vvich vvvas of his person, not of his gifts or benefits.

Our greatest God & truest friend, *A quo* (as vvee may say) *omnis amicitia in calo & in terra nominatur; frō whom all friendship in heauen, and in earth is named*; came dovvne in person, treated, liued & conversed vvith vs, according to that; *In terris visus est, & cum hominibus conuersatus est*; he vvvas seene vpon the earth, and vvvas conversant vvith men; teaching vs the vvay to heauen, curing our infirmities, and by his ovvne death freeing vs from the bondage of the deuill and guilt of sinne: and all this to gaine our loue, and to settle a true and lasting

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friendship

friendship vvith vs. This done he departed from vs ; & that for our good also ; *Expedi vobis vt ego vadam. It is expedient for you that I Goe.* Nowv no sooner aclient, but he daylie & hourly sendeth vs the messages of heauenly inspirations, the gifts of the holy Ghost, the presents of all sort of comforts & benefits, nay his sweetest letters too, tovvit the holy Scriptures his owne hand vvriting, and other pious & deuout bookes penned by his Secretaries, but signed vvith his owne spirit, and loue-seale. Nowv, like the aboue sayd Gentleman, he findeth amongst vs two sort of friends : for some (howv nigh might I say, all ?) looke so much vpon the blessings they enjoy, vvwhether temporall or spirituall ; take such notice and content in the comfort, and deuotion they feelee in prayer, holy Scriptures, & deuout bookes, that thinking themselues now full of pietie, and happinesse, they neuer cast vp an eye, a thought, a sigh tovvards their absent friend : neuer long for his sweet presence ; neuer retorne him their thankes and duty for himselfe these are clearely conuicted not to loue God, so much for himselfe, as for his gifts ; nor to respect his honour, vvill, and pleasure, but rather their owne profit and content. Wherefore let such be sure, they shall neuer enjoy Gods speciall, & as I may call them, personall visits ; nor haue the comfort and revvard of a true louer.

But the true friend & louer of God indeed (I dare hardly put him in the plurall number,

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Ne ille vnicus sit, Least there be none but him,)
 proceedeth after another manner: he omitteth
 not to thinke & run iuate on the doctrine &
 commands his Lord hath left among vs, and
 serueth them most exactly; he letteth not a
 day, nor scarce an houre passe, vvithout a ten-
 der remembrance of the bitter death & passion
 he suffered for vs: he looketh full often vpon
 the presents his louing Lord daylie sendeth him,
 that is, meditateth with loue and gratitude vpon
 the innumera le benefits of all sorts shovvred
 dovne vpon vs all: nay as often readeth ouer
 his kindest letters of holy Scriptures & pious
 bookes. But his sole end in all this his busy
 diligence is no other then to seeke & find out,
 if possibly, his best beloued himselfe; but he
 being abient and gone, his labour is by the abo-
 ue sayd meanes and helps to retaine at least
 in his soule a liuely memorie of him; and in
 this sad banishment. *Comedit & vivit de micis*
qua cadunt de mensa Domini sui: He eates and
liues of the crummes that fall from the table of
his master: but alâs this doth not satisfie his
 staruing soule; shee cannot liue long vpon such
 course bread; hence spring her houely sighes,
 teares and longings for her best beloued; *Quem-*
admodum desiderat ervus ad fontes aquarum,
ita anima mea ad Te Deum vivum; veniat
Dilectus in hortum suum. Euen as the hart desires
after the fountaines of vvaters, soe doth my soule
long after thee my living God; O let my be-
loued come into his garden. Now if her dearest
Spouse (as be most confident, he vvill and ve-

ry often too) come downe, as I may say, in person, to visit her, & fill her with a feeling presence & manifestation of his sacred diuinity; & how shee then leapes vp and cleaues vnto her beloued, forgetting all her former occupations, lections, meditations; finally vnited, inflamed and immersed in the depth of the Deity, shee can neither thinke nor say any more but *Dilectus meus mihi & Ego illi*. My beloued to me, and I to him. AN ADVERTISEMENT.

THese Meditations suffice for the whole yeare in due and right order, for the great Feasts thereof, as well moueable as immoueable: onely for the variation of Shrovetide it is to be obserued, that the Passion of our Sauour, set downe in the fifth Chapter of the second Part, is to begin on Sexagesima Sunday wherefore; in case the precedent Meditations of our Sauours life, come short & reach not out to the said Sunday then make the supply out of the Appendix at the latter end, of the state & vocation of a Scholler & Priest. But if, on the contrary, the sayd Meditations of our Sauours life, exceed and remaine at the said Sunday of Sexagesima; then let those that are ouer, come in at the end of the yeare, immediately after those of the vocation of a Scholler and Priest, just before the Conclusion of the whole yeare; which is the examination of our progresse, &c. VVherein this onely care is to be had, that the number of the considerations taken in, or left out at either place, bee respectiue ly restored & set aright in the places specified; which the Confessarius of the house may at the beginning of the yeare peruse & set aright, in a small note drawne for that purpose

THE PREFACE
OF THE PARTS OF
MENTALL PRAYER.

Mentall prayer hath chiefly
fue parts, which ought to be
regularly obserued by all be-
ginners: Preparation, Meditation,
Thankes-giuing, Oblation, and Pe-
tition.

Preparation is in this sorte: *Per si-
gnum Crucis de inimicis nostris, libera nos
Deus noster: In nomine Patris, & Filij, &
Spiritus Sancti, Amen.* By the signe of the
Croſſe, from our enemies our God deliver vs:
In the name of the Father, and of the Sonne,
and of the holy Ghost, Amen: then with low
reverence to the presence of God almight
ty; *Gloria Patri, & Filio & Spiritui ſancto:
Sicut erat in principio, & nunc, & semper,
& in ſæcula ſæculorum, Amen.* Glorie be to
the Father, and to the Sonne, and to the
Holy

The Preface, of
Holy Ghost: Even as it was in the beginning;
and now, and ever, and world without end.
Amen.

Veni Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia,
Quæ tu creasti pectora.
Qui diceris Paraclitus,
Altissimi donum Dei,
Fons, vivus, ignis, charitas,
Et spiritualis unctio.
Tu septiformis munere,
Digitus paterna dextera,
Tu ritè promissum Patris,
Sermonè ditans guttura.
Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis,
Virtute firmans perpetim.
Hostem repellas longius,
Pacemque dones protinus.
Ductore si te pravo
Vitemus omne noxium.
Per te sciamus de Patrem;
Noscamus atque Filium,
Teq; utriusque Spiritum
Creamus omni tempore.

Emitte Spiritum tuum & creabuntur,
Et renovabis faciem terra.

ORE-

The parts of Mensall prayer.

OREMVS.

DEus qui corda fidelium S. Spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere, & de eius semper consolatione gaudere; Per Dominum nostrum Iesum Christum Filium tuum, qui tecum vivit & regnat in unitate eiusdem Spiritus Sancti Deus per omnia secula seculorum. Amen.

Come Creator, Spirit divine,
Visit now the soules of thine,
Fill wth grace distill'd from heav'n,
Hearts, to w^hich thou life has giv'n.
VVhom the comforter we call,
Gift of God transcending all,
Living spring, fire, fervent love,
Ghostlie unction from above.
Sevenfold grace thou do'st impart,
And gods right-hand-finger art;
Thou, the Fathers promise, w^hich
Tongues wth language doth enrich;
Kindle light in everiesense,
Love into our hearts dispense,
Strengthen w^hat in flesh is fraile,
VVith a virtue can not fail.
Drive away our mortall foe,
Peace upon vs soone bestow :

The Preface, of

As a guide, before vs shine,
That all vice vve may decline.
By thee may it see be done,
That we Father know, and son,
And in thee believe that do'it,
Flow from both, the holie Ghost.
Glorious may the Father reign,
And the son vwho rose againe
Soe the holie Paraclete,
During ages infinite. Amen.

Send forth thy Spirit, and they shall be created,
And thou shalt renew the face of the earth.

LET VS PREY.

O God which didst teach the hearts of the
faithfull by the enlightening of the
holie Ghost; graunt vnto vs in the same
Spirit to know the things that are right,
and all waies to ioy in the consolation there-
of; through our Lord Iesus Christ, thy
Sonne, who liueth and reigeneth with thee
in the vnitie of the same holie Ghost world
without end, Amen:

Thanke

The parts of Mentall prayer.

Thanke God for thy being, and all the rest of his holy benefits in generall; but especially for bringing thee at present to holy prayer. How many are there in the vworld, who, had they this opportunitie and calling from God, how farre more diligent and devout would they be, then I am? Acknowledge next Gods greatnes, maiesty & glorie: then thy owne basenes and poorenes; *Natus in immunditiâ, vivens in miseriâ, moriturus in angustîâ. Borne in uncleanness, living in miserie, and to die in anguish.* Certaine it is, thou hast offended God, but not certaine, that thou hast truely repented and satisfied: therefore with great humilitie and confidence in his goodnes, *loquar ad Dominum meum, cum sim pulvis & cinis,* I will speake to my Lord whereas I am but dust and ashes. Next ioyn thy selfe with this familie, which is now in prayer; & with all devout persons in the whole Catholike Church Militant; then with

The Preface, of
all the Saints & Angells of heauen,
thy Guardian, the B. Virgin, & our
Saviour Christ, saying *amen* to all the
prayſes, they giue God; *Laudemus Deum*
noſtrum in idipſum. Let vs prayſe our Lord
in the ſelfe ſame. Laſtly begge of God,
Vt illuminet intellectum, inflammet vo-
luntatem, & recolligat tibi omnes ſenſus:
That he would enlighten thy vnderſtanding
inflame thy will, and recollect thy ſenſes:
and proteſt, that thou comelt hither
onely to learne to ſerue him, and to
doe his holy will.

Meditation is in this ſort: to rumi-
nate ouer that, which was read, by
little and little; then to draw forth
ſome affection, as the loue of God,
or of our neighbour; hatred of ſinne;
loue of vertue, as the matter ſhall ad-
miniſter: but this not onely in gene-
rall tearmes. becauſe that doth not
ſtick by vs; but in particular, to reſol-
ue vpon ſome one thing which is to
be put in execution that day, as oc-
caſion

The parts of Mentall prayer.

casion is giuen. You must take hold of these good, affections whensoever they come, whether in the beginning, or middle of your Meditation, for the end of the discourse is not to study or know, but onely to stirre vp pious affections; and therefore they must haue their way. Good purposes being concluded on, raise your selfe a little higher to God almighty.

Thankes-giuing is in this sort: Thanke God as the sole origen of all good thoughts and purposes, and that he hath giuen thee these. Then for thy creation, conseruation, redemption, vocation to the Catholike faith, justification, vse of his Sacraments, illuminations, inspirations, preservation from many sinnes; and other particular benefits. Then thanke him for all he hath done the Saints and Angels, with all the Church militant, but especially for all the graces, priuiledges, and prerogatives bestowed

The Preface, of

vpon our B. Sauours humanity and on his B. Mother. Lastly thanke him aboue all for that infinite loue and sweetnes, with which he doth gouerne all things. But to the end that this be not onely a verball acknowledgement of what we owe to God, make thy.

Oblation in this sort : since all is from God, and all his, *Redeant flumina vnde manarunt, vt iterum fluant* : Let the floods retorne from whence they sprung that they may flow againe : offer vnto him, as an humble slaue to his Lord, all that thou hast, or art : thy soule with all her powers, vnderstanding, will, and all the good purposes before made ; then thy body with all its senses, and labours ; that thy life hence forward shall be onely to serue him without proper interest or respect &c. Then offer vnto him all the vertues, merits, and labours of his holy Sonne ; for that is our treasure, by which onely and fully God is satisfied for all :
then

The parts of Mentall prayer.

then the merits of the B. Virgin &c., and desire ail creatures both in heauen & earth, to thanke, prayse, and serue him. *Beati qui habitant in domo tua Domine, in sacula seculorum laudabunt te.* Blessed are they that dwell in thy house, ô Lord, for ever and ever they shall prayse thee. Lastly

Petition is in this sort: acknowledgethy owne weakenes and nothing, and that *Omne bonum de sursum est, descendens à patre luminum.* All good is from above, descending from the Father of lights. Here thou must bend all thy forces and begge most earnestly (for this properly is prayer) that for his owne sake, goodnes, clemency & loue, he hath to his creatures, for the merits, vertues, nay promise of his sweetest Sonne our Lord IESUS, who sayd, *quidquid petieritis Patrem in nomine meo, dabit vobis:* whatsoeuer you aske the Father in my name, he will give it you: for those also of the Virgin Marie, and of all his Saints

The Preface, of

and servants, he will, not regarding thy vnworthines, giue and graunt thee a perfect loue of him, and that in all things thy will be conformable to his; and apply this in particular, that in such and such occasiōs I will doe this, or this, which I know to be his will to doe.

Then begge of him a perfect charity towards thy brethren and companions for his sake. Lastly thou maist adde for the vniuersall state of his Church militant; & for all infidells and all in mortall sinne, and for all the soules in Purgatory, for this familie, the Protector and Superiours of it &c: so desiring him to blesse thee in thy good purposes now conceiued, say *Actiōes nostras quasumus Domine &c.* Prevent wee beseech thee, o Lord our actions by thy holie inspirations, and carrie them on by thy gracious assistance, that euerie prayer and work of ours may begin alwayes from thee and by thee be happily ended,

*The parts of Mentall prayer.
ended, with Gloria Patri, &c. Glorie be
to the Father &c. end with a low reve-
rence. Amen.*

Remember in the day and occasions
following, to put in practice the good
resolutions, and purposes thou hast
made in particular.

THE GENERALL ORDER
*or division of matters for
Meditation.*

THe estates and degrees of those,
that tend to perfection, in gene-
rall are three, according to the three
wayes of purgation, illumination and
vñion: in the purgative way are Prin-
cipiants or beginners, whose desire
and labour is to purge their soule from
sinne, vices, passions and disordinate
affections, the reliques of sinne; and
to lay the deepe foundation of their
owne basenes or nothing: next to
these, waike the proficients, in the il-

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luminative way, whose ayme and exercise is, to adorne, lighten and enrich their soules with the ornaments of true, and solid vertues, of all sorts: the last are the Perfect, who by the way Vnitive attaine a most perfect charitie, close vnion, and quiet contemplation of the diuine essence and goodnes, the highest flight of a Christian soule.

According to these three Estates or wayes to perfection, the generall matters of Meditation may be distributed into three sorts; To beginners in the purgative way, may be assigned for matter of Meditation, the true knowledge of themselves and their nothing; the grievousnes and deformity of sinne: the miseries incident to mans life; the foure last thing of man, to witt, death, judgement particular and vniversall, hell and heauen; all which are fit to engender a feare of God, the beginning of wisdom, and
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The parts of Mentall prayer.

contempt of the world.

To the Proficients in the illuminative way may be appointed all the Theologicall and Morall vertues, or rather all the Mysteries of our B. Saujour his life, passion and death, in which all vertues, not in speculative definitions, but practicall examples, shine as in their fount or first origen. Finally to the perfect, in the vnitive way, may be proposed the glorious mysteries of our B. Saujour after his triumph ouer death, together with those of the B. Virgin his Mother; next the diuine perfections of the Godhead in it selfe, as well affirmatively as negatively; lastly the diuine benefits bestowed on man and other creatures, all motives to a perfect vnion of loue.

LICENC,

LICENCAS.

VI este livro de Meditacoës. Não tem cousa contra a Fè, ou bons coustumes, antes consideraçoës muyto solidas, devotas, & doutas, & de grande proueito pera os que se exercitarem nellas. Lisboa 25. de Ian. 1649.

P. Thomas Bartono.

VIsta informação inclusa pode-se imprimir o livro de que se fas menção & depois de impresso tornara a conselho para se conferir com o Originall & se dar licença para correr & sem ella não correrá. Lisboa 26. de Ian. 1649.

*F. João de Vasconcellos.
Francisco Cardoso de Torneo.*

*Pero de Silva de Faria.
Pantaleão Rodrigues Pacheco.*

Pe-

P Ode-se imprimir. Lisboa 30. de
Jan. 1649.

Bispo.

Q Ve se possa imprimir o livro de
Meditações de que trata visto as
licenças do S. Officio & ordinario que
offereisse & depoyz de impresso torna-
ra a esta mesa para se taxar & sem isso
não correrá. Lisboa o 1. de Fevereiro,
1649.

Pinheyro. Meneses. Andreda. Ribeyro.

E Sta conforme com o Original.
Agosto. 27 anno 1649.

P. Thomas Bartono.

V Isto estar conforme com o Ori-
ginal pode correr este livro.
Lisboa 31. de Agosto 1649.

F. Ioão de Vasconcellos.

Francisco Cardoso de Tornos.

Pero de Silva de Faria.

Pantaleão Rodrigues Pacheco.

THE



LaVs Deo, Mariæ, & sanCtIs ciVs.

2

THE
FIRST PART,
MEDITATIONS FOR
Beginners or for the
Purgative way.

THE FIRST CHAPTER.

Of mans basenes or annihilation.



ALL men desire finally to see and know God, but many faile and come short, because they begin at the wrong end, and strue to fly, before they can goe: the right path is, to begin with a true and cleare view of ourselues, and with an impartiall and settled iudgement of our owne being and ability. *These beginne to be read on the 9. of sept? at night.*

THE FIRST MEDITATION.

VVhat man is according to his body.

1 **C**onsider first, these words of the Scripture *Formauit Deus hominem de limo terra*; God formed man of the slime of the earth. The earth is the lowest and basest of
A Ele-

The first Part,

Elements, euer trodden and trampled with the feet of men and beasts; but mud, slime, or clay is so low and foule, as both men and beasts flie and auoyde it, knowing how euery light touch thereof defileth: yet of this earth, of this clay, how foule, how slimy soeuer, are formed and framed the tallest, the stoutest, and most beautifull bodies of the greatest Monarchs, and Ladies of the world: nay durt and clay are more noble, then such bodies, if antiquity be a signe of nobility: *Vt quid superbis puluis & cinis? ut quid superbis? vvhv art thou proud thou dust and ashes: vvhv art thou proud?* be ashamed, seing all the world knoweth thy beginning, be ashamed I say, to carry thy selfe so bigge, so splendidous, as if no lesse then gold and precious stones were the ingredients of thy being: paint it ouer as much as thou pleasest, it is but earth, but durt and slime: vnlesse thou wilt perhaps say, tis true, Adam was no better, being framed of the clay of the earth; but I not soe, being begotten of another fashion, and complexion: poore gallant, deceiue not thy selfe; for the manner of thy begetting is so foule that the name, nay the lightest thought of it, defileth the purest minde, so that our B. Sauour refused none of our miseries, but onely that; and the matter so horrid, so foule, that all other dung is pleasant and gratefull in respect of it; nay we dare not in discourse giue it a name, for our owne shame & others offence.

Conclude hence with thy selfe neuer to boast

nor grow proud of thy strength, comelineſſe & beauty, nor of thy ancient ſtock and nobility, ſince the ground worke of all is euer clay and durt, or if thou wilt needs ſtrive further, thou wilt find for the fountaine-head iuſt nothing, *Nam ex nihilo omnia: for all are out of nothing.* Hence beginne a true knowledge of thy ſelfe.

2. Conſider ſecondly, what mans body is in the wombe, in the cradle, and in the reſt of its life: I cannot imagine any priſon ſo darke, ſo ſtraight, ſo loathſome, as the wombe of a woman, in Which the child is incloſed, & enwrapped in moſt foule, bloody and inatterous ſkinnes or membranes, for no leſſe, then nine whole moneths; ſo ſtraighned & preſſed, that neither hand nor foot can he ſtirre or moue: his food, the filthy menſtruous blood of his mother, a thing ſo naſty, and poiſonous, as that what ſoeuer it toucheth, it infecteth, like the plague or leproy; ſuch is his houſe, ſuch his diet. Now at his birth, o how miſerable, how poore, how naked? couered onely with a thin but moſt foule and bloody net; out of which being vncaſed, the firſt thing muſt be done, is to waſh it, ere it can be well touched or viewed: and then ſo weake and feeble, that it can neither moue, not helpe it ſelfe; all that it can doe, is to cry and bewaile the generall miſerie of man kind; and in this eſtate, accompanied with a thouſand more miſeries, and dangers, it paſſeth its cradle & infancie. Being growne vp to mans eſtate, I will grant it thee, let it be the ſtrongeſt,

fairest, and best tempered body, thou wilt or canst imagine (which yet is granted to verie few) thou shalt find it but a painted wall; or a sepulcher pargetted with chalke, white without, but within more stinking, then any dunghill, more foule, then any puddle; witnes the filth, that continually flowes from all its conduits & pores, witnes the sweetest meats, no sooner, eaten, then turned to the loathsome froth or ordure in the world &c.

Conclude as formerly a true iudgement of what thou art, and imprint it so in thy mind, that it may euer check all rising fancies to the contrary.

3. Consider thirdly the condition of mans body after death; the soule being once departed, behold how pale, how starke, how grieuely the body remaineth, how gallant and faire soeuer it formerly had beene; a man can hardly see or touch it without a certaine horror of mind: no sooner stiffe and cold but presently it beginnes to corrupt & smell, hence is that great halt and bustling of its dearest friends and kindred, to heaue it soone out of doore, and lay it low vnder ground, for feare of infecting the aire, and causing pestilence; whereas a dunghill may lie for weekes behind the doore without offence, and in the streets a dead dog or cat without much annoyance. Consider now the graue, its second wombe; some what larger, I confesse, then the former, but in other respects I see no great choice; as darke, as foule, as that, besides swarmes

The first Chapter.

swarmes of wormes & maggots for our restless bedfellowes: & were it but opened after some twenty dayes, what a sight, what a sent should we haue; let him, that can, expresse it. It is sayd that a certaine Tyrant tyed dead bodies to the quicke for a torment: surely he was Master in that blacke art, for the embracements of snakes, and the kisses of toades are farre more tolerable, then those of mans carcasle halfe corrupted.

Conclude, neither to esteeme, nor pamper thy body, since it is all at last but foode for wormes: remember allwayes the words of our holy mother the Church; *Memento homo quod puluis es, & in puluerem reuerteris*: Remember *o man, that thou art dust, & into dust thou shalt returne*. If dust be my beginning, and dust my end, what doe I deceiue my selfe or others, as though I carried about mee some rich cabinet of pearles, or pretious stones? when being opened, I am found so stinking a puddle.

THE SECOND MEDITATION.

What man is according to his soule.

1. **C**onsider first, how that, if thy body were originally clay and durt, thy soule, before God created it, was iust nothing, that is, a pure priuation of all being, and of all those things which accompany a being: & who can describe vnto mee, what or where this nothing is? It is neither in heauen, hell, nor earth,

nor in any of the vnknowne worlds; it differs more from the least sand, the least moat in the sunne, then the heauens vast orbes from an emmot, then the infinity of God from the least of his creatures, for here at least we find something to ground a comparison; but nothing? good Lord what can be made of it, but iust nothing? vnlesse thy omnipotent hand descend powerfully into its abyss, and draw thence this my soule into a noble, spirituall, and intellectuall substance, little lesse then the Angelicall, nay representing thy owne immense Essence? but couldest thou merit or procure this thy being from his hand? & nothing lesse, for nothing can say and doe nothing: it was his gracious bounty and liberality, that freely bestowed this being vpon thee, otherwise thou wouldest haue remained for all eternitie as thou wast, nothing; nay should God but for one minute withdraw from thee his conseruing hand, in that very same instant wouldest thou fade away into thy owne habitation of nothing: bragge hence forward vaine man of nothing, but thy owne, that is, of thy nothing in being, & againe vanishing into nothing.

Conclude and say with the Apostle, *Quid habes, quod non accepisti, si autem acceperis, quid gloriaris?* What hast thou, that thou hast not receiued? and if thou hast receiued, vwhat dost thou glorie, and vpon this bottemlesse ground of thy nothing lay the pure foundation of thy spirituall building; for all besides is not thy
owne.

The first Chapter.

7

owne; but giuen, but lent by thy Maker.

2. Consider secondly how true that sentence of the Wiseman is; *Corpus, quod corrumpitur, aggrauat animam, & terrena inhabitatio deprimat sensum multa cogitantem*: the bodie, that is corrupted burdeneth the soule, & the earthlie habitation presseth downe the vnderstanding, that shinketh many things. And marke how many wayes this is true; first, at her first vnion with the body shee is defiled & spotted with originall sinne, & so subiect to all the miseries both tēporall, & eternall, which spring from that source: then for the first eight or nine yeares, in what, I pray, doth the soule of a child differ from that of a beast, in any exteriour action or discourse? After that pretious iewell obtained, the vse of reason; who is able to recount the darknes, ignorance and errours of our vnderstanding? the backwardnes of our will to good, & pronenesse to ill? the distractions and failings of the memorie? the tempestuous stormes & conflicts of the inferiour powers, both irascible and concupiscible? and the poore soule, like a boat betwixt two waues, tossed and beaten from the one to the other, from loue to hatred, from hope to feare, from ioy to griefe, from anger to pusillanimitie &c. hardly settled or quiet for a moment; and these waues of passions bring her at last, not to know what shee would haue; this euery one will feele in him selfe, more or lesse, if he will sincerely examine and ponder his inward dispositions and daylie inclinations, hither and thither.

Conclude and frame a true conceit of the state and condition of thy poore soule, dwelling in the midst of so much ignorance, and amongst so many passions all violently drawing the contrary way: then humble thy selfe before the diuine maiesty, and begge of him, *Vt imperet fluctibus, & mari & fiat tranquillitas magna*; that he would command the vvaues and the sea, and that there might ensue a great calme. That the poore passenger our soule, perish not at last in soe terrible and neuer-ceasing stormes.

3. Consider thirdly the miserable condition of a soule, ouer which the beastly lust of the sensuall part hath once gotten the dominion; how she is led in fetters from sinne to sinne, from lust to lust, contrary to her owne actuall reason and iudgement; nay often with a certaine abhorring and grieve, to doe what shee is compelled vnto, to goe whether shee is dragged by her slauish, but now all-mastering appetites: so that there is verified, what S. Paul sayth; *non quod volo bonum, hoc ago, sed quod odi malum, illud facio*. Not the good which I will, the same doe I, but the ill which I hate, that I doe. O most deplorable condition! haue you seene or heard of a Lady, noble, beauteous, rich, heire apparent to her fathers kingdome, deliuered ouer to a slauish varlet, to be commanded, domineered & crossed in euery thing, nay bound and dragged by her slaue, to what shee most abhorreth and hateth? truly I haue neuer heard of the like case: and yet so it passeth with a poore soule, once giuen ouer to her

The sixth Chapter.

her passions, a noble spirit, faire as the Angells, marked with the character of God, heire to the kingdome of heauen, subiected to a base, carnall, and hellish slavery. *O quis me liberabis de carcere corporis huius? O vultu shal deliuer me from the prison of this bodie.* This is the condition of our soule, comming into this house of clay; and this is her living in it: but vvhen she must goe forth againe, vvhat thinke you then? vvhat grieve, to be plucked from her old companion the body, and together from all her old acquaintance and commodities of this vvorld? and vvhat a strangenesse, to vvander into an vnknowne, an vnheard of Region? but vvhat a horror to be presented to the iudgement seat? vvhat trembling at so heauy an accusation of all her life? and vvhat anguish in expecting, vvhat the doome and sentence vvill be? if at length it come of eternall damnation, vvhat then, sad vvretch? vvhat then, poore caytife?

Conclude to looke about, vvhile time serues, and first to regaine the dominion ouer our passions; next vvith humble feare to secure our saluation: for vvhat greater folly, then not to provide for a certaine danger?

4. Consider fourthly, or rather conclude out of the former considerations, both of thy body and soule, both their beginning & ending; conclude I say, and settle vvith thy selfe, once for all, a true, sincere, and cleare knowledge of thy selfe: for rest most assured, that this knowledge is the onely ground and foundation of a ver-

tuous life; the readiest vway to know God, and the most efficacious meanes to loue him; and the vwant of it, the high vway to all perdition: settle therefore first vvith thy selfe this iudgement; that by thy body side thou art originally clay, then a painted masse or muck hill, lastly a companion and food of vvormes; and by thy soules side, first iust nothing, *privatio entis; a privation of being*. Next defiled vvith sinne; and subiect to most slauish passions; lastly God knowes, vvhat her lot and destinie vvill bé. Having thus humbly, yet truely iudged of thy selfe; next, desire or at least suffer all others to thinke & iudge the same of thee: for it vv ere great folly, nay hypocrisie, to desire all men, to thinke and speake as vvee doe in other matters, and in this onely to bee of a different opinion, both of vvhat vvee are, and vvhat vve esteeme our selues: doe therefore this, and thou hast gotten true humility; that is, a true knowledge of thy owne basenes, and a desire, that all others should, know and vote thee for such: & so art thou armed to double prooffe; first against all invvard rebellion of pride, vaine glorie and selfe conceit, vvith a, *Quid habes quod non accepisti*; vvhat hast thou that thou hast not receined? Next, against all outward assaults, both of flatterie and contempt; for neither can others contempt depresse thee below vvhat thou art, nor their praise and flatterie raise thee, to vvhat thou art not. And this humilitie is the more solid, because common
to all

to all creatures, being grounded not on sinne, or other casuall imperfections; but vpon the pure and simple nothing of ourselues, and the all things, vve haue from God: this therefore humility, the Saints, the Angells, the Virgin Mary, nay our B. Sauour according to his humanity, had in most high degree: and therefore let vs neuer bee ashamed to imbrace it, and really to practice it?

THE THIRD MEDITATION.

Of the miseries of mans life.

1. **C**onsider first both the shortnes and vncertainty of mans life: make the longest a hundred yeares (and yet not one in a hundred thousand doth attaine thither) vwhat is that compared to Eternitie? not so much as a moment, or the twinkling of an eye; looke backe on vwhat is passed, and thou v wilt scarce find a dreame, a shadow: but stay; out of these hundred yeares, vve must yet cut of a large share, first the time of childhood, vwherein it cannot bee sayd, vvee liue like men: then the time of sleepe, a full third part vvith most men, of the sayd hundred; next vve may vell cut of the latter part of old age also, vv which is not *vita, life*; but *labor labour*, and *dolor, grieve*; and *senex an old man*: you know is *bis puer: vv ice at child*: J dare not discount all the time vv which is comonly lost or ill spent, least J should

should leaue nothing, and yet it may very vuell bee done. The Wise man compareth it to a shadow, to a post riding by, to a ship vnder full saile, to a bird vpon the vving, to an arrow from the bow; *Sic & nos nati continuò defuimus esse.* Soe vve alsoe being born, forthwith ceased to be. Yet vvere this shortest moment of life but sure and certaine, some small comfort might be fancied: but alás! nothing in the vworld stands so ticklish and vncertaine; daylie chances teach vs sufficiently, vwhat ground vvee stand vpon; *Neque diem neque horam scimus.* Neither the day nor the hour doe vve know.

Conclude therefore to play both a good Merchant. and a good souldier: a good merchant in providing rather for Eternitie, then for this present moment: a good souldier, in keeping a vigilant sentinell vpon this our Castle, least theemie assaile vs, as commonly he doth, vnawares, or a sleep: & take heed, for on this moment depends Eternitie.

2. Consider secondly the frailtie of our life, noe glasse more bricke, no flower sooner blasted: a cold, a vvind, a vvarme Sunne, the pricke of a pin, the bite of a vvorme, a great grieve, nay the excesse of a sudden ioy are sufficient to take avay the breath and life of the strongest man in the vworld: hovv oft doe vvee heare this and that man suddenly fallen dead? or going healthy and sound to bed, found in the morning vvithout life or motion? and yet noe skill of Physitians can tell hovv, nor vvhy? Hovv
vuell

vvell did the Prophet cry out? *Omnis caro foenum, & omnis gloria eius, sicut flos campi; All flesh is grasse, and all the glorie thereof as the flower of the fiede.* Faire and beautifull to behold, but blasted and vvithered vvith the least puffe of vvinde.

Conclude from hence the desperate folly of most men, that vvake and sleep foe confidently in inortall sinne, hauing noe more betwixt them & hell then the slender thread of a life so fraile, farre madder certainly, then hee that should hang by a haire ouer a sulphurous fire-pit, and yet not endeauour to free himselfe thence: madder I say, because the fall into hell hath noe returne. Walke therefore alwayes in the feare & grace of God, that when soeuer this thread shall breake, his holy hand may sustaine & support our poore soules from foe hideous a precipice & downefall into the eternal dungeon of hell.

3. Consider thirdly how full of miseries, disasters & calamities is this our life, how short soeuer; from the cradle to the graue, what doe wee euery where behold, but objects of miserie? what doe wee heare, but either wranglings and complaints one of an other? or the groanings of euery one vnder his owne burden? no man content with his owne estate, but all in perpetual motion to seeke rest & content, where it is not to be found. Let vs see and heare S. Aug. in the 20. chap. of his Meditations: how can we call this a life, in which we liue? which humours so alter, griefes weaken, heates drie vp, the aire in-

feets, meates oppresse, fasting quaieth, sports dissolue, sadnes consumeth, cares rend asunder, quiet security destroyeth, riches puffe vp, po- uerty abateth; youth lifts on high, old age boweth downe, infirmity breaketh: and after all this, what succeeds, but furious death, the full point and period of all her delights? so that fitly may it be tearmed, a liuing death, or a dying life. And yet, good God? how doe men passe by all this? with what little feeling doe they drinke vp these bitter potions? nay like spiders disem- bowell them selues to weaue a thinne net to catch flies.

Conclude with thy selfe, to seeke thy content and happines, not in this life, so miserable, so fraile, so short; but in the eternall life, where neither force, nor chance, nor durance of time can bereaue vs of it: and so let all our cares and toyles here be directed to the blisse, and happi- nes, that there wee hope for.

THE FOVRTH MEDITATION.

*What man is according to his morall,
or spirituall Being.*

I. **C**onsider first, that if man be nothing of himselfe, but all from God according to his naturall being; truely it is farre more euident, that his spirituall and supernatu- rall Being is from God alone, after a more spe- ciall and immediate manner: all grace, all ver- tues,

tues, all gifts supernaturall are so purely & freely from the liberall hand of God, so independent from any merit or desert of nature, that not all the wisdom of Philosophers, strength of Giants, power of Kings and Emperours, not whatsoeuer art or force the whole world can apply, are able to merit, or fetch downe from heauen the least graine or degree of grace, faith, hope, charitie or any other supernaturall vertue; so that euery one must say with S. Paul, *Gratia Dei sum id, quod sum.* By the grace of God I am that which I am. Nay, which may more humble vs, beggers can cry & begge for an almes, but poore man can neither begge nor cry, no neither wish nor desire the least supernaturall grace or vertue, vnlesse God of his owne pure goodnes, doe first, moue, stirre, and helpe him to doe it: *Non sumus*, quoth S. Paul, *sufficientes cogitare aliquid ex nobis; tanquam ex nobis; sed Deus est, qui operatur in nobis & velle & perficere pro bona voluntate.* VVe are not sufficient to thinke any thing of our selues, as of our selues, but it is god that uerbeth in vs both to vwill, & so accomplish according to his good vwill.

Conclude and settle in thy soule a full perswasion, that all thy good is from God, both in the desire, in the obtaining, and in the conseruing thereof; acknowledge thy continuall dependance of him, and thanke him for all gifts bestowed on thee.

2. Consider secondly, how according to S.

Augustine wee are, not onely, what wee are, by the grace and gift of God, but also what wee are not; that is to say, all the ills wee want, all the finnes wee haue escaped, is from no strength or worth of ours, but from the sole gracious protection of God; for as the same S: August. most truly sayeth, there is no sinne so great, no crime so horrid, that any one man hath committed, but any other man whatsoeuer may as easely perpetrate and commit the same, or greater, if God with-draw his all-succouring hand from him, and leaue him *in puris naturalibus vni-*
thout grace, to him selfe. This at first sight may seeme strange; yet most true, if we consider, how all men are framed of the same clay, all equally spotted with originall sinne, and consequently equally subiect to the like infirmities; this thou shalt perceiue, if thou examine well thy naturall inclinations, sudden pushes, and interior motions to diuers sorts of vices, besides what outward occasions may vnawares bring vs into.

Conclude, that according to this doctrine, all the finnes, all the crimes, which thou hast seeue or heard in the world, nay all which thou canst imagine possible, fall all within the spheare or compasse of thy weakenes, and ere now thou hadst been guilty of most or all of them, had not god preserued thee: & what acknowledgement dost thou owe him? what humilitie? what thankes giuing?

3. Consider thirdly, what a poore worme
man

man is, compared with God almighty: what is one drop of dew to the vast Ocean? what one graine of sand to the huge earth? surely almost nothing: if then this same Ocean, this same earth, with the immense orbes of the heauens, together with all the number and vniuersality of creatures; in a word, the whole created machine, compared with God, be but as a drop to the Ocean, as a sand to the earth; what I pray, dost thou expect to be, in comparison of God? who in respect either of this world, or of that of Angells, art so small a portion, so already vpon the point of nothing; surely thou canst not but confesse thy selfe, a meere nothing, a consumed, vndiscernable atome, before that vast immensitie and diuinitie of God. O how true? *Substantia mea quasi nihil ante Te Domine. My life is as nothing before thee ô Lord.*

Conclude out of all, what hitherto hath been considered, two principall points, or resolutions, which may stand by thee at all occurrences, and vpon all occasions: the first is, to carry alwayes before thy eyes, but especially when thou comest to pray, or to speake before God, that wonderfull greatnes and excesse of maiestie, about thee and all other creatures; and so with most profound humility and reuerence, to stoop euer before him, as a poore slaue before a Monarch; and to tremble, as a moat before the Sunne. The second is, that whatsoeuer abilities or perfections thou art endowed with, as of strength, health, beauty, nobility, vnderstanding,

ding, knowledge, vertue, nay working of miracles &c. thou neuer for these conceit thy selfe before an other, that wanteth them; because now thou knowest, that all proceed from God alone, when, how, and to whom he pleaseth. These two points will keep our soule in equall poise, neuer to rebell against God, nor to exalt our selues aboute our neighbour

THE SECOND CHAPTER,

Of the multitude and fouleneffe of sinnes.

THE grounds, we haue hetherto layed for our humiliation, are common to all men, great and small, iust and sinners: now let vs see what euery one hath added to this generall miserie by his owne proper will and malice, to wit by the multitude and grieuousnesse of his sinnes against God, himselte, and neighbour.

THE FIRST MEDITATION.

Of the deformitie and multitude of the sinnes of men.

CONSIDER first, that neither earth, nor hell it selfe, hath a monster so foule, so vgly, as is any one least mortall sinne: this is made cleare, first by the sad effect it wrought in the Angells, creatures so noble, so beautifull. so enriched with all giftes, both of nature & grace; yet

yet for one onely mortall sinne, and that also onely consented to in mind, not put in execution, were in a moment, in the twinkling of an eye, turned eternally into most foule diuells, monsters so vgly, that the very sight of any one of them, is sufficient to strike dead the stoutest Gyant: what effect, doe wee thinke, may sinne haue in man, durt and clay? if it blast so foulely the starres of heauen. Secondly, as mans soule giueth life and being to the body, so grace is the supernaturall life of our soule; behold then how foule, how starke, how horrid a thing mans body is, dead without a soule; and be sure, that a soule without Gods grace, is farre more foule, stinking and hideous, worse then any toad or spider in the sight of God and his Angells.

Conclude, and begin at length to conceiue a true horreur of mortall sinne, which hetherto thou hast set so slight by: and to lament the miserable estate of poore blind worldlings, who glittering so outwardly, feele not their owne inward stench, and filrhinesse, *Sed bibunt sicut aquam, iniquitatem. But drink iniquitie as it were vwater.*

2. Consider secondly, that a soule in mortall sinne, is compared to a castle or citie seized on, spoyled and sacked by a bloody enemy. *Sicut ciuitas, qua vastatur & desolatur sicut in vastitate hostili. As a cittie that is vvaisted, and made desolate as in the spoile of enemies.* A soule, in the state of grace, shineth as beauteous, as the face of an Angell, is adorned and enriched with all the

graces, vertues and gifts of the holy Ghost; the adoptiue daughter of God; the true spouse of Christ; the Temple of the blessed Trinitie; the throne of the eternall Salomon; the seat of the diuine wisdome; sister to the Angells; heire apparent of heauen; a glorious Queene in her princely robes. But see the deplorable change, the sad alteration, caused in her by a mortall sinne, consented vnto; instantly the holy Ghost, with all his gifts, leaueth her; the Angells fly away from her; Christ with his holy Mother & Saints forsake her: and therewith the diuells come tumbling in, and take possession of her: behold her now poore, wretched, infirme, riddled of all, foule as a diuell, become the vvhore of Satan, the dunghill & puddle of swine &c.

Conclude to haue a care of the purity of thy soule, seeing it importeth thee no lesse, than to liue with Christ, or the diuell, in heauen or in hell: which depend on these two estates: of being in grace, or in mortall sinne.

3. Consider thirdly the multitude & number of thy finnes: count the yeares, the moneths, the weekes, the dayes, thou hast liued; and thou wilt find them farre short of the number, thy finnes will amount vnto; for, *Septies in die cadit iustus: Seven times in the day doth the iust fall.* passe ouer briefly, and in generall, yet not *sine amaritudine animæ tuæ, without the bitterness of thy soule,* the whole course of thy life; next, the powers of thy soule, and senses of thy body, and see, which of them hath happily been free
from

from offending God: then the vse of the holy Sacraments, if thou haue neuer sinned against those diuine conduits of grace, at least by so many relapses into sinnes, againe and againe confessed & pardoned. Lastly how many hast thou drawne into sinne, either voluntarily or by thy ill example; see here vvhhat a swarme of other mens sinnes occasioned by thee, come vpon thy head! and when all this is done, be sure there are many yet behind, either vnknowne or forgotten; so that our daylie cry must be, *ab occultis meis munda me Domine, & ab alienis parce seruo tuo. From my secrett sinnes cleanse me o lord, and from other mens spare thy seruant.*

Conclude truely to humble thy selfe before the diuine maiesty; and seing vve haue so often offended him, let vs as often and earnestly begge pardon of him: and, as yet neuer a day passeth vvithou some sinne, so let neuer a day passe vvithout a new and speciall sorrow for the same.

Consider fourthly, thy present daylie sinnes, and imperfections, since God hath freed thee from those grieuous ones of thy life past, and called thee particularly to serue him: and thou vvilt soone vvonder at thy owne frailtie & miserie: first marke, how little thy loue is of God almighty; J speake not of an imaginarie loue, vvvhich vve may frame to our selues of God, but of a reall and actiue loue vvvhich saith little, and doth much; how cold vve are to please him? how seldome doe vve preferre in effect his holy vvill before our owne appetite, commo-

ditie, & pleasure? see in particular vvhere, when, and how oft, thou hast really done it, or rather not done the contrary; and when thou hast happily done so, obserue vvell the imperfections, the coldnesse, the by-intentions, that haue crept into the best of thy actions: how little profit haue vve made of his bounteous benefits? and how slack to follow his holy inspirations and callings? Secondly, see what thy carriage is, towards thy neighbour, vvhom Christ hath commanded thee to loue, as thy selfe: is this so really in effect? dost thou neuer vvrong, offend nor scandalize him in vvords, in rash iudgements, in deed? art thou in all things obedient to thy Superiours, louing to thy equals, carefull and gentle towards, thy inferiours? how many of vs can say halfe this vvithout a great prejudice to truth, and our conscience?

Conclude and aske pardon of God, and thy neighbour, for the small loue shewed [to either, and purpose, yet vvith humilitie and feare, to amend thy carriage tovwards both really and effectually.

5. Consider fiftly, how thou standest vvithin thy selfe; how full of proper vvill & loue, how vvedded to thine ovvne iudgement & opinion; how vvith obstinacie thou art ready to maintaine and make good, vvhatsoever thou hast erroneously or vnadvisedly spoken or done: vvhat little mortification interiour and exteriour: how full of pride, vaine glorie, presumption, boasting, ease, delight, gluttony &c.

examine

examine vvell thy thoughts, affections and desires, vvwhether they commonly goe, vvwhether they are carried; for there surely lyeth thy *summum bonum*, thy greatest good, thy treasure: marke againe thy vvords and conuersation, hovv vaine, hovv inconsiderate, hovv oft svvaruing from truth; thy tongue, hovv little mortified or bridled, but euer vvagging. Lastly sift thy deeds and good vvorkes, and thou shalt find a great deale of chaffe amongst them, a great many imperfections. But aboue all obserue the boyes-play, thou dost vse in the performing of thy good purposes and desires, both of prayer and other things, euery day newv purposes, and no soouer made, but broken, forgotten, or let slip; and in this vveauing and vvnvveauing, this vvinding vp vvith one hand, and vnnvinding vvith the other, passeth avway the vvhole time of our life.

Conclude to settle in thine vnderstanding a true iudgement of thy selfe, as thou art at present; and thou shalt find no great matter to boast of: make at length a manly resolution once for all, to amend thy faults, and to serue god constantly: but doe this vvith great humility, for feare, least this purpose vanish avway vvith all the former.

THE SECOND MEDITATION.

*Of the grienousnesse of sinne, as it is an
offence of God.*

1. **C**onsider first, that the malice and deformity of the least mortall sinne is infinite, that is, vvithout limit or comparison foule and horrible; and that by reason of the infinity of God, the person offended. A blovv or affront giuen to a pesant, is an offence, but small; to doe the like to a Citizen, is greater; to a gentleman, greater; to an Earle, Duke, Prince farre more enormous; but to a King, or an Emperour, novv it seemes to exceede all the limits, all the bounds of humanity. What then shall vve say of an affront, an offence done against almighty God? vvho is euery vway infinite and boundlesse, in maiesty greatnesse, noblenesse, povver, beauty, riches, vvisedome, goodnes &c. certainly, as hee in himselfe is infinitely vvorthy of all reuerence, loue, obedience; so, vvho soeuer doth mortally offend him, doth vvith most infinite and boundles blame offend against all those his titles and respects.

Conclude, and stand amazed to see vvhat little accoūt yvordlings make of a mortall sinne, and so committ them vvithout number or remorse, *Bibentes sicut aquam, iniquitatem: drinking iniquitie as it vvere vvater.* But resolute thou vvith thy selfe, to be vviser, than to offend
the

the infinite wisdom of God; what a malice is it to contemne infinite goodnes? what a baseness, to slight infinite noblenes? but what a frenzie, to strike at boundles maiesty? and what a madnes, not to feare omnipotencie?

1. Consider secondly the particular ingratitude and disobedience of mankind aboue all other creatures: no creature in the world hath receiued halfe the fauours from God, that man hath; and yet none of them all, euer offendeth God, but onely man. To them God is onely a Creatour, a Conseruatour, a Gouvernour; but to man, he hath shewed himselfe also a Sauour, a father, a friend, & whatsoever else can oblige or force loue: and yet all the vast heauens; the Elements, Earth and Sea with all the beasts, fish, & fowle contained in them, most promptly and readily obey euery becke of their Creatour; and that with such an vnresistable propension, that sooner will they sinke into nothing, then swarue from the least of his commands: onely proud man, more obliged to obedience than all, lifteth vp his head against him, breaketh his commandements with facilitie, contradicts his will, to comply with his owne pleasure and appetite. But thou wilt say, other creatures of necessity doe, what they doe, so that they cannot gaine say or offend; but man is indued with free will, and so may resist. Alas? this increaseth his ingratitude; to abuse so noble a gift against the giuer; and to dishonour his Creatour in that very thing, which he bestowed

on him, to honour and serue him, in a more noble way than the rest. Conclude, and when any temptation assaileth thee, say; hold, what dost thou man? toades and snakes offend not god; & darest thou offend him &c.

3. Consider thirdly the goodnes, the loue, the clemency, the benignity, the mercy, the sweetnes, the tendernes, with which our good God doth gouerne, cherish, and maintaine vs all in generall; besides what he hath, & daily doth for thee & mee in particular, worthy euery ones ponderation and gratitude: consider these, I say, and surely if wee haue any feeling in vs, wee shall neuer willfully offend or spurne against so great, so good a Lord; *In quo uiuimus, mouemur, & sumus. In whom wee liue moue and be.* But if any heart be found so stony, as not to relent at so great a fire; let him lift vp his eyes, and behold before him Christ Iesus, his Sauour, stretched and nailed vpon the crosse, bathed in his owne blood, & teares for thee; struggling with the agonies of a most horrible and opprobrious death; and crying out from that height to all faithfull soules, that they would take heed of sinne; that is, spare to crucifie him continually, who hath once most willingly died for them. O what a shame, what a confusion is it for men? who so easily tread vnder feet, and defile the blood of Christ with their daily finnes and abominations.

Conclude thou to be none of that number, but with true sorrow and contrition, for what is past,

is past, seriously to amend thy life for the future; and that out of gratitude to God & thy Sauour, seeing that sinne doth so much offend him, and let this his complaint of vngratefull children, serue thee for an antidote; *Haccine reddis Domino, popule stulte & insipiens? nunquid non ipse est Pater tuus, qui fecit te, possedit & creauit te.* These things doest thou render to our Lord thou foolish and vnwise people? is not he thy father that hath made thee, possessed and created thee?

4. Consider fourthly, the monstrous treason, and affront done against God in euery mortall sinne: for vpon the coming of a temptation, God almighty on the one side, placeth him selfe before the soule, with all the titles and obligations, that shee hath to loue and serue him, of Creatour, Redeemer, Spouse &c. offering her his loue and friendship for euer, promising her heavenly and eternall rewards, if now she will not forsake him, but keepe his law. On the other side the deuill with his slights, and deceits offereth her some little and base toy or other, of a small interest, *puntillo* of honour, of a beastly delight &c. The sinfull and wretched soule considering and hearing, what both alledge, at length with horrible impietic turneth her back to her God, her Sauour, and adoreth the deuill, reiecteth Gods friendship, despiseth his promises, renounceth heauen. & in stead of all, maketh choyce of that interest, that delight, for her finall end and happinesse. O accursed frenzy! O vnheard of treachery of a miscreant wretch!

Conclude with the profoundest humility, shame, confusion and sorrow thou canst for the oftentimes thy soule deceiued, blinded, beguiled, hath committed this so horrible a treason, and made this desperate trucke: with a solemne protestation, neuer to commit the like any more.

THE THIRD MEDITATION.

Of the hatred God beareth to sinne.

Consider first, how not withstanding the great loue, that God beareth to men in generall, and the true amitie, hee hath with the iust and deuout: yet let the iustest man in this world, nay the greatest Angell or Saint in heauen (were it possible) commit but one of the least mortall sinnes; God at that very instant, declareth himselfe his bitter enemy, casteth him out of his fauour, and banishing him from his right to heauen, condemneth him to the gallies and slauerie of hell. So that it is a common phrase of Scripture, to terme sinners the enemies of God, and God their enemy; what can be more fearfull and terrible, then for a poore caytife to haue omnipotent maiestie his angred enemy? & consequently all creatures both of heauen and earth, most ready and forward to take reuenge of their Creatours wrong, and nothing, but a becke of his is wanting, to put it in sudden execution; according to that: *Et pugnabit cum illo*

orbis

orbis terrarum contra insensatos. And the round world shall fight vvith him against the senselesse. O miserable wretch, how canst thou looke? how canst thou breath? surrounded with so many potent and enraged enemies. Farre better were it, quoth S. Anselme, to liue in hell amongst the deuills, in the grace and fauour of God, than in all the pleasures of this world, in his enmitie and disgrace.

Conclude with admiration of Gods patience and longanimity with thee in thy finnes, when all creatures crying for reuenge against thee, and ready to take it, he alone, the party offended, hath so often held their hands, and his owne: thanke him; repent in time; and take heed, how thou puttest thy selfe in like danger any more; for he is *Patiens redditor. A patient reuwarder.*

Consider secondly the hatred God beareth to sinne, by the rigorous and fearefull chastising of the same. And first, in the Angells that fell; creatures by nature most noble, in dignity next to their Creatour, adorned with all supernaturall graces and vertues: yet for one onely sinne of pride, and that but once onely consented to in minde, they were in an instant, without a moment of repentance granted, cast for euer from that happy state, into the flames of hell, turned into fouleest deuills, and made an eternall subiect of Gods reuenging wrath. O eternall God, who will not feare thy anger and indignation? Secondly in our first parents Adam and Eue, created with originall iustice, endowed with all

graces, Lords absolute of the whole world, placed in a Paradise of delights, cast out by Gods justice, made subiect to a corporall and spirituall death, and to the calamities, which wee all feelee, & cannot helpe: and for what? for the eating of an apple, which God had forbid him. And, which is most terrible to thinke, for that one sinne, not onely they, but all their of-spring, that is, all men without any new & actuall sinne of their owne, haue been, are, and to the worlds end shall bee borne to the same doome of death and miserie.

Conclude first, with most humble thanks to the diuine goodnes, for sending his onely Sonne to redeeme thee out of so great a miserie, and danger of greater in the next world: secondly tremble to thinke of a sinne; least Gods heavy hand light vpon thee, with a finall vengeance once for all.

3. Consider thirdly the paines of hell which exceed all comparison, all imagination; yet all due to one mortall sinne, by the diuine iustice most exact and vpright. God is of most infinite compassion and mercy, as all his workes doe testifie; and yet he hath heart, to see a poore soule, created by himselfe, and redeemed with the blood of his onely Sonne, lie howling and gnashing her teeth in those eternall flames, without euer hauing the least pittie of her: neither will that moment euer come, that he will remit her the least of her paines; but after millions of millions of ages, will be as fresh in his
anger,

finger, as the first day he threw her into that pit-
tiable gulf. O terrible indignation! that can
endure so long in a heart so mild, sweet and no-
ble: or rather; & most deadly malice of mortall
sinne, that can cause and stirre vp such an end-
lesse wrath! But these are his enemies, you will
say, & are duely punished: see then the ioules of
Purgatory, his friends, his future courtiers; who,
set a side eternitie, suffer equall torments to tho-
se of hell; and yet the sinne is pardoned, the
guilt blotted out, onely full satisfaction hath
not been made.

Conclude, what wee are to expect at Gods
hands, whether foes or friends, if we sinne against
him: and be not so mad, so desperate, as world-
lings commonly are; who thinke sinne, but a
trifle, a fleabite, that can be wiped of with a
wet finger.

4. Consider fourthly; that nothing doth so
much expresse the great hatred God beareth to
sinne, as the death and passion of Christ, a per-
son of himselfe of infinite dignitie, holines, and
innocency; and consequently beloued, of his Fa-
ther with infinite loue, *Et in quo sibi bene com-
placuit: And in whom he was well pleased.*
Notwithstanding, hauing taken vpon him the
discharge of our sinnes, see with what rigour
the diuine iustice handled him; and although
the least drop of his sacred bloud, was a super-
abundant satisfaction for all, yet his heavenly
father, that man might practically see, how he
detesteth sinne, he would haue him suffer all the

tormēts, he did, with a most ignominious death on the crosse amidst theeues and villaines; *Propter peccata populi mei percussus sum: for the sinnes of my people haue I stricken him.* So that, not onely Pilate & the Iewes were the authours of our Saviour his death, but also the iustice of his Eternall father, to reuenge himselfe vpon sinne.

Conclude with a timely feare for thy sinnes; for if Christ our Suretie hath payed so deare, what shall the transgressour himselfe expect? & if in the greene and innocent wood the fire of Gods wrath take such hold; what will it doe in the drie stubble of sintfull soules?

THE FOVRTH MEDITATION.

Of the malice of sinne by the damages it bringeth to the sinner.

1. **C**onsider first, what a soule doth loose by a mortall sinne; to wit, the grace and friendship of Almighty God, the vertues and gifts of the holy Ghost, an inestimable treasure; and faith and hope, which remaine, lie dead, void and vnprofitable. She loseth the title of the daughter of God; the fatherly protection, that he hath of the iust; the title & right to the kingdome of heauen; the gracious robe of sanctitie with which the holy Ghost had vested her. She looseth the reward for all the good workes done in the whole course of her life; and remaineth spoiled of all, poore and naked:

ked: in a word she looseth God, that is, all that can be sayd good, and remaineth like an other Job, covered from head to heeles with an vniuersall leproie, hauing nothing to sit on, but a dunghill of her owne foule crimes; nothing left her, to scrape her vlcers, but a broken shard of free will, which, though not destroyed by sinne, becometh notwithstanding most feeble, weake and subiect to euery blast of heremie.

Conclude with a strong hatred against sinner: forseeing, that all creatures doe naturally hate that, which hurteth or wrongeth them, is it not great reason, that man abhorre the monster of sinne? which is onely able to bereaue him of his last end, and eternall felicitie; a damage, which all the world beside cannot doe him.

1. Consider secondly, vvhath the soule getteth by a mortall sinne, that is, vvhath miseries she falleth into: first she selleth her selfe, and that, at a very vile and low rate, as a slave to the deuill & to sinne it selfe; *Qui facit peccatum, seruus est peccati: he vvhoe committeth sinne is the seruant of sinne*: turned hereby from a pleasant garden, that Angells delighted in, to a dunghill, a puddle, for swine to wallow in; from a retiring chamber of the holy Ghost, to a den of Basiliskes & dragons. Secondly she incurreth the sentence of death and eternall damnation, which is giuen in the instant that the sinne is committed; and although by penance it may be recalled, yet no man is fully certaine, that euer it is recalled: a fearefull case to be sure of the sinne,

but not sure of the pardon. Thirdly, sinne is a disease incurable, for nothing lesse then Gods omnipotencie can euer cure or remedie it; so that, who sinneth, of himselfe remaineth eternally in it, vnlesse God most powerfully free him: and who knoweth, when and how oft, God vwill doe so? Finally a sinne seldome cometh alone, but bringeth others, either with it, or after it.

Conclude with an humble acknowledgement of Gods mercy tovvards thee, vvho hath so long suffered thee vvith patience, and so oft pardoned thee thy sinnes: and resolue to doe true and serious penance for vvhat is past, and to liue more vvarily he reafter, and to beare a constant hatred to sinne, bereauing vs of so much good, & heaping on vs so many euills.

3. Consider thirdly, or rather out of vvhat hath beene hetherto considered of the malice and hurt of sinne, settle in thy soule this most true and necessary conclusion; tovvit that all the creatures of the vvorld ioyntlie, cannot doe thee so much harme, as one onely and least mortall sinne: so that, although all the men in the vvorld should conspire to afflict thee; all the fiercenes of tygers assaile thee; the poison of adders & toades infect thee: nay though all the Angells of heauen, and deuills of hell, vvith a large and generall licence from God Almighty, should ioyne in one, to doe thee al the hurt, their vvit and povver could reach vnto; yet could they not touch thee so to the quicke, nor hurt thee so much,

so much, as thou, poore soule, doest thy selfe, by consenting to one mortall sinne: for all these haue no powver ouer thy vwill, by vvhich alone thou adhearest, or flyest from God, thy last end and onely good. And is this the vttermost? no, for I say further, that God Almighty him selfe, vvith all his omnipotence, cannot hurt or annihilate thee so much, as doth one mortall sinne: vvonder not at this; for all that God can inflict on thee, is but paines, torments and punishments, vvwhich are all lesse euills, then the euill of sinne. So that S. Anselme esteemeth it better, to be in the paines of hell vvithout sinne, then vvith it in the glorie of heauen; according to that Ecelesi 28. *Vtilis potius infernus quam illud. Hel is more profitable then it.* Conclude therefore *Malorum omnium maximum esse peccatum, sinne of all euills to be the greatest.* And he our greatest enemie, that causeth it in vs, that is our selues.

4. Consider fourthly, for the auoyding also of veniall finnes; that they also doe cruelly and really offend God Almighty, as it appeareth, both by that he admitteth no man into heauen vvith them, and also punisheth them so terribly in the flames of Purgatorie. Veniall sinne, although it destroy not charitie, yet it vveakeneth and cooleth the seruour, she other vvise vvould shevv in all our actions: it is like a misty & darke some cloud, that obscureth the brightnes, grace, and beauty of our soule: it hindreth the inspirations of the holy Ghost from vvorking; it dulleth

dulleth the spirit and seruor of prayer; it leaueth the soule feeble, drowvie and in a certaine lethargy, benumbing, as it were, her poruers and vitall parts. Finally vvvhich is vvvorst of all, veniall sinnes dispose to mortall, according to that *Qui negligit parua, cadet in magna: he that neglecteth small faults, vvill fall in to great ones:* for it is almost impossible, that, who setteth light, by veniall sinnes, should not fall into mortall.

Conclude therefore, carefully to auoyd all manner of sione; and like a loyall seruant to thy Lord, to forbear, not onely great sinnes, for vvvhich he may turne thee out of doores, but also any the least thing, that may displease him, or make him frowne at thee: or like a true friend, that vvill not in the least matter disagree, or contradict his friend, and know that a veniall sinne ought not be committed to gaine the vvhole vvorld, or to saue all the infidells and sinners in it. This is most true, and yet how few doe practically thinke so?

THE THIRD CHAPTER,

Of Death.

ALthough death were first caused by sinne, yet nothing doth more vvithdraw, and strengthen a man against sinne, then the serious consideration of death; according to that sentence of the holy Ghost *Memorare nouissima tua, & in aeternum non peccabis. Remember thy later*

later ends, and thou wilt not sinne for euer. If therefore the auoyding of sinne be necessary to saluation, surely the meanes to auoyde it, that is the consideration of death, must be requisite, & not much lesse necessarie.

THE FIRST MEDITATION.

How much it importeth vs to prepare in time for death.

1. **C**onsider first, that as nothing is more certaine, and ineuitable, then death; so nothing is more vncertaine, and vnkowne, then is the day and the houre of it: for the first; the rule is generall without exception, that all must once die; neither the mother, nor the Sonne of God haue beene exempted from this law. So that, the houre will once come to me, that am now young, healthy and lusty, in which I must for euer bid adieu to this world & all that is in it: once will the day come, whose night I shall neuer see; or the night, whose morne will neuer shine vpon me. Neither can this day or night be farre of from the youngest of vs; for death comes by the post and most commonly when least expected: as the rich man in the Gospell, hauing hoarded vp for many yeares, & intending nothing but a merry life; receiued suddenly the sad tydings, *Stulte, nocte hac animam tuam repetent à te: thou foole, this night they shall require thy soule of thee.* Death therefore is
D shortly.

shortly most certaine; but when? what yeare? what day? what houre? I will tell you: the yeare, the day, the houre, a man least expects, or feares it; & when he is making greatest proiects for a long life: and this is all the certainty I can tell you; and the comfort I can giue you, is, that death cometh like a theife. Wherefore

Conclude to follow our Sauours counsell, *Semper vigilate, quia nescitis diem neque horam: watch alwayes, because you know neither day, nor houre.* be sure it will come, be therefore sure also to looke for it daylie.

2. Consider secondly, the sad case of mortalls; who of death know nothing, but that once it will come, but when; but where, but how, it is altogether concealed from them: whether it will be sudden, or foreseen; naturall or violent; by fire, water, or sword; by the fall of a tile, pricke of a pin, slippe of the foot, or any other of those million of chances, which happen in the world every day. O how disastrous & dangerous are these sudden claps! But suppose thy good hap bring thee to thy bed, with the assistance of thy friends, the succour of Physitians & the comfort of the holy Sacraments (for neuer hope to exceed this) canst thou yet tell me what thy infirmitie will be? whether long or short? gentle or sharpe? cleanly or noysome? bereauing thee of thy wits, or giuing thee time and abilitie to dispose of thy soule, estate and familie? nothing lesse; no strength, no riches, no wit or learning, can helpe any man to the knowledge of the least of these.

Conclude

Conclude therefore, that seeing thou hast no priuiledge or *Carta de securo*, letter of safetie, about thy fellowes, to be euer in a readines for all houres, all chances, to purge and cleanse thy soule of what is past; & for the future, to liue so, as thou wouldst wish to haue liued, when death comes; & doe nothing now, that thou wouldest then repent to haue done.

3. Consider thirdly, that death being so certaine and the time, the place, the manner so hidden and vncertaine; yet some comfort would it be, if it might be twice done, that if a man should erre the first time, he might learne his lesson the better against the second: but alas! we can die but once, and howsoeuer that happen, well or ill, no lesse then an vnchangeable Eternity depends vpon it: if well, tis well, but if ill, no retraitsing backe, no redresse vnder the absolute power of God: which way the tree falleth, when it is cutt downe, there it remaineth for euer; & if it fall to the North of hells scorching colds and flames, dying in mortall sinne, nothing remaines but eternall torments without pittie, patience or ease. *O momentum, à quo dependes tam longa aternitas! ô moment, on which depends soe longe eternitie!*

Conclude and conceiue great feare of that dreadfull moment, on which so much depends & which so few consider or prepare for, till it be too late; vse thy best endeauours, to gett perfect this lesson of dying well; that thou be not out, when thou comest to putt it in practice: and

if thou likest my counsell, allot at least one day in the weeke to this purpose, dedicating all thy prayers, actions and deuotions of the sayd day to God Almightye for a happy death, and commending thy selfe to the B. Virgin Marie, thy Angell Guardian, and other thy especiall Patrons, that they assist & helpe thee at that houre: this hath beene the practice of many Saints.

4. Consider fourthly the great, yet generall error of men; who thinke then, when they are sicke and like to die, to doe great acts of deuotion, as loue of God, sorrow for their sinnes, strong purposes of amendment &c. but alas! how wee deceiue our selues? belecue me, wee shall be so farre then from gaining any thing a new, that I pray God, the best of vs all may retaine then, and hold, vwhat he hath gotten in his life and health time. Obserue what thou art able to doe in matter of deuotion, if thy head ake, thy teeth paine thee, or any other small indisposition trouble thee: and then tell me, what thou art like to doe, when a mortall anguish comes vpon thee, and the pangs of death inuade thee, with all the troope of griefes, feares, and desolations, which are vsuall at that time. O delusion of the Deuill! and iust also permission of God! for why or how should a man gaine that, at the houre of death, which he hath all his life time slighted and neglected? why shall he haue his iournie pence, that neuer put his hand to worke, till the sunne was setting? No, no, deuotions, good workes, prayers and thelike done in
health,

health, they are secure and of great esteeme, & will stand by vs, euen at the houre of death; when God knowes how wee shall otherwise helpe our selues; or vvhoe else vvill helpe vs: for commonly in what estate sicknes findeth vs, in the same death carrieth vs hence.

Conclude to follow the counsell of the Wise man, *Quodcunque facere potest manus tua, instanter operare, quia nec opus, nec ratio, nec sapientia, nec scientia erunt apud inferos, quo tu pararas.* VVhatsoeuer thy hand is able to doe, vvorke it instantlie; for neither vvorke, nor reason, nor vvisedome, nor knowvledge shall be in hell vvhishter thou dost hasten. & beg instantly of God for his grace, to dispose & prepare thy soule in time for that last houre,

THE SECOND MEDITATION.

How Terrible and fearfull Death is.

1. **C**onsider first, the terrour & feare, that naturally seizeth on man, vvhen his death is nigh, & knocketh at the doore; that is, vvhen the infirmitie seizeth on all the vitall parts; vvhen the Physition forsaketh him; vvhen his friends, if any truely such, be at hand, tell him, he must novv die; and finally vvhen the sicke man himsele is at length fully perswaded, that he must presently leaue this life; part soule from body; and passe from this habitation of men into an vnknowne & vnheard of region.

This feare is so generall, that the greatest Saints, nay the Saint of Saints our Blessed Sauour vvas not free from it. *Capit timere, cadere & mori* thus saith: he began to feare, vvaue heauie, and sad: and the Philosopher defineth Death, *Terribilium omnium terribilissimum*. Of all dreadfull things the most terrible. Yet vvordlings in their health and iollities doe little feare death; both because they euer thinke it farre of, and neuer consider vvhat it is; but vvhen they see it present at their bed-head, then they sing another song.

Conclude to meditate oft vpon death, and daylie, as it vvere, to expect it, for *Tela prauis minus feriunt; foreseene darts hurt the least*: and children are lesse frightened at a beare or lion, vvhich they often see. Make also many acts of Resignation, vvillingly to accept and admit of death, vvhensoever God shall send it thee; for these good acts vvill at that time bow and conform thy will to thy Creatours.

2. Consider secondly the extreame grieve & sadnes, which those vvill feel at the houre of death, vvwhose affections are sett vpon the things of this vvorld, vvhen they shall see and feel their departing from this life, and all that they loued in it, neuer for all eternitie to returne againe: vvhen that long *a dios: adieu*, must be giuen to the vvhole vvorld; vvhen hereafter, there shall be no more day nor night, sunne nor moone, spring nor autumn, friends nor kindred nor acquaintance; no more riches, offices, dignities, sports, braueries nor iollities: all must be left behind,

behind, nothing faued or carried vvith vs: but most of all thinke vpon the sad & heauy fare-
vvell, vvhich the soule is forced to giue the bo-
dy, her most ancient and indiuiduall friend, si-
ster and companion, borne and bred together,
partakers of one anothers counsells, actions and
fortunes; & novv, like to runne the same doubt-
full doome of Eternitie: this it vvas, that made
King Agag cry out; *Siccine separat amara mors?*
doth bitter death thus seperate? and the Wise man
to say: *O mors, quam amara est memoria tua,*
homini pacem habenti in substantijs suis? O death
how bitter is thy memorie to a man that hath
peace in his riches.

Conclude vvith a timely resolution and cou-
rage to disaffect and vvithdrawv thy selfe from
these vvordly baites of riches, honours, pleasu-
res: & especially to mortifie thy body and cut
short all disordinate loue towards it; for so shall
the soule, vvhen the time cometh, be more free
from these cloggs, to flie vpvvard to her Crea-
tour; & the body vvill be more vvilling to part
vvith so sharpe a Mistres.

3. Consider thirdly, that vspeakeable an-
guish and confusion of the poore soule at the
point of her departure, to see her selfe at the
brinck and entrance of Eternitie, an endlesse
abyssse of durance, an Ocean, to vvhose yonder
shore the poore sayler neuer reacheth; and yet
most doubtfull of her lott; vvwhether it vvill be
damnation, or blisse: ô vvhat feare, vvhat hor-
rour vvill it be, to see herselfe so nigh, so long,

so endles an age? not knowving, vvwhether it must be of life, or death. Then are our eyes sett vvvide open, to see, both vvhat Eternitie is, and also vvhat a moment, shadow, and dreame our passed life hath beene: then shall we wonder and groane, both for hauing endangered the lott of Eternitie, for a life so short, for delights so base; and also, for falling so late into the reckning of time, so precious, yet so idly spent; & yet in vvwhich so much might haue been gained. O vvhat vvould vvee then giue for one of those dayes, vvwhich now wee so slightly passe ouer, and spend in vanities, idlenes or vvorie; and if vve had it; how well and holily vvould vve spend it?

Conclude to be prouident, while time is, and to spend it, as then vve vvould wish: follow our Sauours counsell, to worke while the day lasteth, for vvhen the night of this life is come, it vvill be too late.

4. Consider fourthly, vvhat frights vvill then assaile poore man, euen now forced to appeare before the dreadfull barre of Gods iudgement seat; vvhere all the thoughts, vvords, and deeds of the least moment of his life, shall be examined, and accordingly rewarded, vvithout fauour, appeale, or dilation. O vvhat an army of finnes of all sorts, great & small, vvill then shew themselves before the eyes of our memorie, many of vvwhich vve now little esteeme or remember, & like vipers of our owne breasts, cry vpon vs, that they are our brood, and therefore vvill not leaue

vs, till vvee come together before the high Judge: & alas, vvee cannot hinder them from going vvith vs, because vve are sure, vvee once committed them, but not sure they are forgiuen vs: this it is, that must be tried at the sayd barre. On the other side; see how the deuill inuadeth vs with all his skill and force, knowing this to be the last cast; some he tempteth with despaire, others with presumption, others with impatience, but most hee deludeth with the hope of yet recouering, and that then they vvill performe a serious, and perfect repentance &c.

Conclude firmly these three good purposes: first carefully now to flie all sort of sinne, which onely at that houre can torment vs: secondly to worke now a perfect pennance for all thy sinnes past, vvhile time and health serueth: finally to serue God now faithfully, and as thou oughtest; and to procure before-hand the ayd & assistance of the blessed Angells and Saints.

THE THIRD MEDITATION.

Of the soule and body now separated.

1. **C**onsider first, the condition of mans body after the soule hath left it; dead, stiffe, cold, pale, vgly, heauy as a logge; hasting so fast to corruption, that the great hast the best friends make to heaue it out of doore, can hardly preuent a sensible stench & ill smell: finally so horrid, that not many are to be found,

who dare sleep a night, I will not say, in the same bed with it, but in the same roome onely: and wee read of a tyrant that ioyned dead bodies to the quick, for the greatest torment hee could inuent. But how is it treated by its dearest friends, father, mother, vvife, or child? a teare or two may be shed out of tendernesse, but most commonly for fashion or proper interest; and presently a graue made, a vvinding sheet, and it may be a coffin prepared; carried out of doores, layed in the hole, the earth vell trodden and beaten downe: *a requiescat, God haue mercie on his soule: and a dios: a diem.* And who hath more than this? now in the grave, vvhat companions, but swarms of maggotts and wormes vvhat condition, but of a loathsome corruption? and finally vvhat end, but of earth and dust, from whence it came?

Conclude with a true desire of mortification and pouerty: to vvhat purpose are riches and brauery, vvhereas a poore sheet must be our last liuery?

2. Consider secondly, the difference betweene the body and soule now parted & travelling diuers wayes, according to their nature: the body immediatly tendeth to corruption; but the soule remaineth eternally, as long, as God shall be God: the body dead & vncapable of ioy or paine; but the soule capable of both, and sure of one for all eternitie, the body is carried to the graue, vvell accompanied vvith kindred and friends; but here the soule is forsaken of all; and
poore

poore silly creature is to vvander all alone through darksome and vnknowne Regions, & euery where besett & rounded vvith most cruell and fierce high v way-robbers, to vvit legions of deuills the inhabitants of those fearefull shades. O vvhat vvould the poore soule then giue for a good and faithfull guide, & tvv or three good companions to assist her? tis true, she neuer wanteth the presence of her good Angell; but alas! that vvill comfort her but little, vnlesse her other company be futable, to wit her workes & deeds done in this life; if these be good; & then she passeth merrily vnder the vving of her Guardian but if bad, then all is eternally lost.

Conclude seriously to provide good company against that sad time, & haue a care to shake of ill company in time: next labour to make friends, the B. Uirgin, thy good Angell, and other Patrons.

3. Consider thirdly, the great difference that is betwixt the death of the iust, and that of sinners: of these it is sayd, *mors peccatorum pessima*: the death of sinners is verie ill: but of those; *Preciosa in conspectu Domini mors Sanctorum eius*: Precious in the sight of our lord is the death of his saints. A sinner at that houre hath all the afore sayd causes of feare, without any ground of comfort or ease: and I speake not onely of great sinners, of vvhom vve may say, *Quod iam iudicati sunt*; that they are allreadie iudged. Whose case is totally desperate and terrible; but of weake and feeble Christians also; such as the world is full

full of: vvhat feares, doubts, and tremblings vvill these suffer, whether they shall be sau'd or no; ô vvhat vvould they giue for a little security? but suppose they haue this; then presently they fall into the most vnsufferable paines of Purgatorie, vntill the last farthing be payd; and ô Lord how long will that be? But a iust and holy man, ô how resigned, how desirous, how secured of eternall blisse! how comforted with the presence of his Sauour, the ayd of the B. Virgin, Angell Guardian &c. and finally how willing to passe from his former toylesto a present rest? from the miseries of this world to the now appearing ioyes of heauen?

Conclude now diligently to provide for vvhat then thou wilt so much lament, if thou want it, as reioyce, if thou haue it; to vvith a liuely hope of thy present saluation: and nothing in heauen or earth can secure thee this, but a holy and vertuous life: let this finally be thy daylie prayer: *O bone Iesu, illumina oculos meos ne unquam obdormiam in morte; nec dicat inimicus meus, praualui aduersus eum.* O good Iesus illuminate mine eyes, that I sleepe not in death at any time, nor let my enemie say, I haue preuailed against him.

THE FOVRTH MEDITATION.

Of the particular Iudgement after death.

1. **C**onsider first, that the greatest terrour of death ariseth not so much from death it selfe, as from the iudgement, that followeth at its heeles: the time therefore of this iudgement is the first instant or moment, after the soule is parted from the body: in vvhich the vvhole cause is punctually and iuridically concluded and sentenced, as if it vv ere a processe of a hundred yeares: vvherein the accuser and accused shall stand at the barre; the charge made vp, the plea and answer receiued; proofes taken, vvitnesses examined, and a finall and definitiue doome and sentence pronounced: and no vvonder, for the Judge is both omnipotent in power, and thence commandeth all at a beck; and also infinite in vvisedome, and hence searcheth the deepest secrets of hearts. The place of this iudgement is cōmonly thought, to be that, vvherein a man dieth; so that God being immense and euery vvhere, raiseth in that very place his inuisible seat, before vvich the poore soule, scarce yet out of the body, suddenly appeareth.

Conclude hence two things: the first a great feare and care of that moment, on vvich eternitie immediately dependeth, neuer to be recovered, neuer recalled: the second, that vvhereas men ordinarily die or may die in the house,

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cham-

chamber nay bed, vvhether they liue and sleepe; neuer to dare to commit any sinne therein, but euer to looke on them, as the place of iudgement: & vvho dare offend at the barre?

2. Consider secondly, how suddenly the poore soule is bereaued and forsaken of all her friends; for all leaue her at deaths doore, none can goe to the barre vvith her; none there plead for her; onely her Angell-Guardian presenteth her before the Iudge, and the Deuill presently follovveth at her back; and layeth home her charge to the full, not sparing the least vvord, vvorke or thought of all her life; but charging & exaggerating euery thing; and produceth two infallible vvitnesses for vvhat hee sayth, to vvit the Iudge himselfe, the knowver of all secrets, & the guilty conscience of the soule accused: on the other side the good Angel pleadeth & alleageth for her, vvhat possibly he can, as both the good vvorkes she hath done, as also the sorrow and repentance she hath had of her sinnes. O! vvith vvhat anguish standeth the poore creature expecting the eternall doome of miserie, or happines? vvhat vvould she giue novv for a dramme of repentance, to giue a generall answer to the Deuills accusations? and vvhat for a pound of good vvorkes for her Angell to bring in, and to vveigh dovvne the scale?

Conclude vvith a most serious and strong resolution, to sett all things against this moment; first by crossing the black booke of sinne, by a true repentance & confession; next to augment
and

and adde daylie to the booke of good vworkes:
Age, age nunc, charissime, quidquid agere potes:
 doe now, my beloued Brother, doe now what
 thou thou canst. Quoth Thomas a Kempis.

3. Consider thirdly, how terrible a thing it
 is, to enter into iudgement vvith God almighty,
 vvho is of infinite purity, sanctitie, and perfe-
 ction: hence King Dauid cryed, out, *Non intres*
in iudicium cum seruo tuo Domine, quia non iusti-
 ficabitur, coram te omnis viuens: enter not into
 iudgement vvith thy seruant, because noe man li-
 uing shall be iustified in thy sight. hence S. Paul
 trembling sayd; *Nihil mihi conscius sum, sed non*
in hoc iustificatus sum, est enim Deus qui iudicat.
 I am not guiltie in conscience of any thing: but I
 am not iustified herein, for he that iudgeth is god.
 For first the sinnes vvhich vve account light, and
 most veniall, vvill appeare in the eyes of god,
 great, foule and hainous: doe not holy men
 here vvith vs esteeme sinnes great and heauy,
 vvhich vvordlings thinke either very small, or
 nothing at all? doth not a curious paynter find a
 fault, a blemish, vvhere others thinke all per-
 fect, and compleat? vvhat estimation then,
 thinke vvee, vvill the infinite holines of God
 haue of the least of our sinnes? what spotts and
 defects will that diuine paynter finde in this our
 mould of clay and dust? Next, he will sift so na-
 rrowly our iust & good vworkes, that very few
 of them will be found perfect and cleare in his
 eyes; but full of selfe loue, by-intentions and
 other imperfections.

Conclude to worke thy saluation vwith feare and trembling; neuer to presume of thy good deeds, nor to slight and lessen thy ill deeds: remembering alwayes, that God is the iudge of both, in vvhose presence the heauens are not pure.

4. Consider fourthly these five qualities of our iudge at that day: the first is, that hee is the partie offended and iniured by our sinnes, vvho is nowv to take his owne reuenge of the guilty: O vvho vvill not tremble to be iudged by him, whom hee hath offended? Secondly, hee is most wise and able to search the very depth of our hearts, and to ballance a right euery thought, vvord and deed. Thirdly he is omnipotent, so that no man can stop his hand, no man resist his vvill. Fourthly he is supreme soueraigne: no power created or increated aboue him, & hence his sentence is finall, & vvithout appeale. Lastly, hee vvill come then so full of vvraeth and indignation against the vvicked, that if all heauen & earth should ioyne in petition for the least sinnes, that were, he would remaine inexorable and immouecable.

Conclude vvith thy selfe this necessarie and vvholesome resolution: that vvhereas on the one side, the Iudge is most terrible, and most inexorable; on the other, the cause to be iudged of the greatest importance and consequence, that can be imagined: resolute, I say, euer to liue in feare of the Iudge; euer to secure thy cause vvith the greatest diligence thou canst.

Consider

Consider fifthly, now after that the whole plea is concluded, the Iudge pronounceth the definitive and eternall sentence of life or death: if of death, he casteth the foule soule from him, with an vnspcakable disdaine and curssse neuer to see the glorie of his face any more: then the good Angell deserteth and forsaketh her also: goe, accursed wretch, that hast despised my counsells; and reiected all the remedies, I haue vsed for thy saluation; goe with this thy black guardian, & now eternally thy sad companion: & lastly the sayd deuills laying hold on her, impetuously throw her into the pit of hell, for euer and euer. But if the sentence be of life, then the Iudge with an amiable countenance, inuiteth her to the euerlasting ioyes of his Kingdome; the deuill flyeth away conquered & confounded: the good Angell taketh her by the hand, & accompanied with many more leadeth her to the pallace of eternall blisse; or at least, vvith comfort depositateth her in Purgatorie for a time, till the diuine iustice be satisfied.

Conclude with this prayer of S. Augustine: O Lord my God, chastize me now, while this life dureth, vvith all the rigour, thou pleasest; torment me in all my senses and members; burne me, quarter and cut me, vvhat vvay thou vvilt; in my health, in my honour and fame, in my goods and in whatsoeuer els; on condition that at the day of iudgement thou pronounce sentence in my fauour.

THE FOVRTH CHAPTER,

Of the vniuersall iudgement at the last day.

THree reasons are commonly assigned for this vniuersall iudgement at the end of the world: first, that the bodies also, as well as the soules of the good and bad may haue their iust reward: Secondly, that the iust may receiue a publike honour, and the bad a publike confusion: Thirdly that our Sauour Christ may be iudge of all, for the vniust sentence he receiued here of men.

THE FIRST MEDITATION.

Of the signes and vvonders that shall forerunne the last day.

1. **C**onsider first, what the terrour of that day will be, by what the old Prophets haue sayd of it: & first, harken to Isaias *a. 13. Vlutat: quia prope est dies Domini; crudelis & indignationis plenus, & ira, furorisque ad ponendam terram in solitudinem; & peccatores eius conterendos de ea.* How vble ye, because the day of our Lord is nere; cruel, & full of indignation, & of vvraeth, and furie to bring the land to a vvildernesse, and to destroy the sinners thereof out of it. Next Ioel cryeth out, as vvanting a tongue to expresse his feare: *A, A, A, dixi, quia prope est dies Domini: vlulate in monte sancto meo, quia ve-*

The fourth Chapter.

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uit dies Domini, quia prope est dies tenebrarum
& caliginis, dies nubis & turbinis: ante faciem
eius ignis vorans, & post eum exurens flamma, a
facie eius contremuit terra, moti sunt cals, sol &
luna obtenebrati sunt, & stella retraxerunt splen-
dorem suum, & quis sustinebit eum? A. A. A, be-
cause the day of our lord is at hand: howle in my
holie mount, because the day of our Lord cometh;
because the day of darkenesse, and of mist is nere,
the day of cloude, and vvhirluwind; before the
face thereof a deuouring fyre, and after it a bur-
ning flame; at his presence the earth hath trem-
bled, the heauens are moued, the sunne and moone
are darkened, and the starrs haue vwithdrawne
their shining; and vwho shall susteyne it? Neither
doth Sophonias speake in a lower straine: *Iuxta
est dies Domini magnus, vox diei Domini amara,
dies ira, dies illa, dies tribulationis & angustia
&c.* The great day of our Lord is nere; the voice of
the day of our Lord is bitter; that day, a day of
vvrath, a day of tribulation and distresse &c.
And note, that all call it *diem Domini*, the
day of our Lord; for till then all are the dayes
of men, to doe and say vvhath they please;
and our Lord is silent and seemeth not to take
notice of any thing: but vvhhen his day cometh,
then *Loquetur vt parturiens, dissipabit & absor-
bebit simul.* He vwill speake as a trauailing vvo-
man, he vwill dissipate and subuert vvhv up toge-
ther.

Conclude with these holy Prophets, with S.
Hierome, and other Saints to get and conserue in,

thy breast a wholesome feare, of that terrible day which may on all occasions serue thee, as a bridle from sinne.

2. Consider secondly the terrible signes, miseries and disasters, vvhich forerunne and prepare for the day of iudgement. First great tumults, and waies, nations against nations, and Kingdomes against Kingdomes: then earthquakes, plagues and famines: next, the persecution of Anti Christ, vvhich our Sauour sayth, shall be the greatest tribulation, that euer was. After this the heauens shall tremble, the Sunne grow darke, the moone be couered with blood, inflamed comets, like flakes or balls of fire, shal fall from the skie. The aire in a horrid confusion, rumbling with windes, tempests, thunders, lightnings and fire-bolts. The sea roaring with hideous stormes, swelling amaine about the earth, as ready to swallow all at once? and then as fearefully falling back into the abyss of the Ocean. The wild beasts leauing for terrour the woods and desarts, and with lamentable cries and howlings flying to houses, villages & townes for shelter. And what doth poore man doe all this while, for whom all this feast is made? *Arescentibus hominibus pra timore, moriturus* withering for feare: quoth Christ, wann, pale, and dried vp for feare, terrour, and anguish not knowing which way to turne or helpe themselves.

Conclude to follow the counsell of the Ecclesiastes: *Memento Creatoris tui in diebus inueniatis*

uentutis tua, antequam veniant dies, in quibus dicas, non placent: antequam tenebreſcas ſol, & luna, & ſtella. Remember thy Creator in the dayes of thy youth, before the dayes come, in which thou maiſt ſay they pleaſe not; before the ſunne and moone, and ſtarres be darke.

3. Consider thirdly the reaſons of this generall ſuffering of all creatures. The firſt, that as, vwhen man the leſſer world, is to be diſſolued, hee ſuffereth thoſe cruell fits and conuulſions of his whole body and ſoule; ſo this greater world or vniuerſe drawing to its laſt & fatall period, cannot but feele the ſame ſhakings: her eyes, that is, the Sunne and moone muſt needs grow darke; her breſt, that is, the earth and ſea muſt heave and ſwell; and her armes and leggs, that is, heauen and earth cannot but tremble with thunder & earth-quakes. The ſecond, for that the loſſe and damnation of men created to glorie & redeemed with the blood of Jeſus Chriſt, is a thing ſo worthy of pittie and ſorrow, that the Deity it ſelfe were it ſubieſt to ſuch paſſions, would grieue and lament their diſaſter, and therefore his will is, that all creatures lament and mourne for them. The third, for that all creatures both of heauen and earth which now ſerue and attend, by Gods commandment mans profit and pleaſure, muſt then ſtand vp, & fight for their God againſt his ſinfull & vngratefull creatures, according to that. *Et pugnabit cum illa orbis terrarum contra inſenſatos.* And the round world ſhall fight vwith him againſt the ſenſleſſe.

Conclude

Conclude two things, the first, a feeling feare & sorrow for the ruine of so many noble soules; the second, a horrour to thinke that God himselfe with all his creatures shall one day reuenge the wrongs, he now patiently beares, and forbears from the hands of sinners.

Consider fourthly, what the end will be, where such terrours fore runne: at last there shall come an vniuersall deluge of fire, so great, so violent, that it shall carry and destroy all before it, without rubbe or resistance: then shall be turned into ashes all the vast buildings and Palaces of the world; then shall all the rocky bullwarkes, and marble pillars fall to dust: then shall all the riches, gold, silver, diamonds, and precious stones vanish into smoke and ayre: then shall dye all men and beasts of the earth, ayre & sea: then finally shall cease, and be at a stand all the motion of the heauens, of Sunne, moone & starres, & whatsoever on them depends. Behold, this is the finall end, the fatall period of this so much beloued, so much adored world; thus fadeth all its glorie, pompe, riches, pleasures; and forsaketh its courtiers, when they haue most need of helpe, ô glittering shadow! ô painted bubble!

Conclude out of all, to follow our Sauours counsell vpon this very matter Luc. 21. *Attendite vobis, ne forte grauentur corda vestra in crapula & ebrietate & curis huius vite; & superueniat in vos repentina dies illa; tanquam laqueus omniū superueniet in omnes, qui sedent super faciem*
omnis

omnis terra. Vigilate itaque omni tempore orantes, ut digni habeamini fugere ista omnia qua futura sunt. Et stare ante filium hominis Looke vvel to your selues, lest perhaps your hartes be ouercharged with surfetting, and drunkennesse, and cares of this life; and that day come vpon you sodenly; for as a snare shall it come vpon all that sit vpon the face of all the earth. VVatch therefore, praying at all times, that you may be accounted vworthie to escape all these things that are to come, and to stand before the sonne of man.

THE SECOND MEDITATION.

Of the generall Resurrection and comming of the Iudge.

i. **C**onsider first, how the world being finished and reduced into the foure first elements; an Archangell shall sound the trumpet, and raise his voice with a *Surgite mortui, & venite ad iudicium*: rise you dead and come to iudgment. A voice so shrill, that it shall be heard ouer the whole world, nay pierce the highest heauens and the deepest hell: and so powerfull also, that all the soules, that euer were created, shall suddenly, without delay, obey the call; and vniting themselues euery one to her owne proper and indiuiduall body. shall all meet in the Vale of Iosaphat. O the omnipotent power of our great God! which is able to raise such a multitude of bodyes, so many ways,

wayes, so many ages agoe consumed and turned into a thousand changes; so that not the least bone, nerue, or sinew shall be wanting to any one. And what an admiration will it cause in the sonnes of Adam, to see such a multitude together, all of the same and equall condition, without any difference of poore or rich, master or seruant, king or subiect; except onely that of the good and bad, which shall be wonderfull and eternall?

Conclude to obey now with prompt diligence another like summon of S. Paul the trumpet of the holy Ghost: *Surge qui dormis & exurge à mortuis, & illuminabit te Christus: rise, thou that sleepest, and arise from the dead: and Christ will illuminate thee.* Rise from sinne and sensuality to a vertuous and spirituall life, which is the first resurrection, that so the second may be to thy comfort and ioy.

2. Consider secondly the happy condition of the good and pious soules in this resurrection & reunion with their bodyes, which shall arise most glorious, immortall, impassible, more beautifull then the starres, more resplendent then the Sunne. O with what ioy and content will the happy soule enter into such a body? what embraces, what congratulations will there passe betweene so sweet a couple? blessed be thou my body. will the soule say, for helping me to gaine this glorie, by submitting thy selfe to mortifications, fastings, disciplines, and other acts of penance; most iust it is, that thou partake of my glorie

glorie and happines. Behold the bodyes of Martyrs, rent, torne, burnt, deuoured by wild beasts &c. now more shining, then any orientall pearle, more flourishing and glittering then any Rubie; more solid & impassible, then any diamond. See also those of Confessours, Virgins, Doctours, so beautifull, so glorious, that no tongue is able to expresse it. O happy penances, austerities, afflictions, which haue deserued so great glorie and immortalitie!

3. Consider thirdly the altogether contrarie condition of the damned: their bodyes immortal, tis true, but onely that they may suffer immortal torments: foule, black, filthy, heauy as lead, rotten and stinking, as when halfe corrupted in the graue: so that tis none of the least paines for the soule to enter and be shut vp for euer in so loathsome and horrid a dungeon. What desperation, what curses and execrations will passe betwixt these two vnfortunate & wretched companions? Accursed body, quoth the soule, that to feed, pamper and pleasure thee, haue cast both my selfe and thee into these euermolting torments: nay rather thou accursed foule, quoth the body, that hauing the rule and power ouer me in thy hand and knowing my naturall and prone inclination to sensuality, didst not gouerne & subiect me as thou oughtest to the rule of reason and pietie. These and such like are to be their morning and euening salutations for all Eternitie.

Conclude which of these two states & conditions

ditions thou dost like best; for now free leaua is giuen thee to chuse either: I thinke no man will consult much vpon the choice: wherefore resolve to rule, mortifie, and subiect the passions and appetites of thy body in this life, that in the next they may be a comfort and blisse, one to the other: and whensoever the body shall offer to rebell, checke it with representing the two states of the next world.

4. Consider fourthly the terroure & maiesty of our. B Sauour, coming to iudgement: first shall appeare in the ayre the standard of the holy crosse, to the comfort of the good, and terroure of the wicked: next shall come all the nine *Quires* of Angells in their orders, and all the Patriarchs, Apostles and Saints both of the Old and New Testament; last with most infinite splendour & maiesty shall appeare the Sonne of man Christ Iesus, like an other Salomon with his blessed Mother seated on his right hand; not then to begge for sinners, as now she doth, but ioyntly to condemne those, who would not make vse of her intercession. O what a ioyfull sight will this bee to the iust, and those that are already secured of their saluation? but how terrible to the wicked? the flames of hell are more sufferable, then the inflamed countenance of the angry iudge: then would they, if they could, hide themselves in rockes and caues, in the center of the earth, in hell it selfe, rather then abide this encounter: then will they cry to the mountaines and rockes; *Cadite super nos, & abscondite*

abcondite nos à facie sedentis super thronum, & ab ira Agni, quoniam venit dies magnus ira ipsorum. Fall upon vs, and hide vs from the face of him that sitteth upon the throne, and from the vvorash of the lambe, because the great day of theirs wrath is come.

Conclude seriously to embrace the vertue of of humility; for this it vvvas, that raised our Sauiour to this dignity of iudging: begge of him this vertue, and that he vvill haue mercy on thee at that day.

.f. Consider fiftly, how at command of the Iudge, the holy Angells passe through all that vast multitude, chuse and picke out the good & iust from among the bad; & place them on the right hand of the iudge. leauing the rest on the left; neuer to meet or lue together any more for all Eternitie. O vvhat furie, vvhat confusion and enuy vvill possesse and torture the soules of the vvicked, especially those of Princes, Potentates, and rich persons in this vvorld, to see themselves so contemned, and the poore and simple so exalted? then vvill they groane and cry out: *Hi sunt, quos habuimus aliquando in derisum & in similitudinem improprij: nos inuicem, vitam illorum aestimabamus insaniam & finem illorum sine honore: ecce quomodo computati sunt inter filios Dei, & inter Sanctos fors illorum est? ergo errauimus a via veritatis &c.* These are they whom we had sometime in derision, and in a parable of reproch: we senselesse esteemed their life madnes, & their end vvithout honour behold how they are

counted amongst the children of God, and their lot is amongst the saints? we therefore haue erred from the way of truth &c. On the contrary, what ioy and content will the good haue, to see themselues so honoured by God and his Angels, in the sight of the whole world, that is heauen, earth and hell.

Conclude to bend all thy endeaours in this world, that thou maist deserue to be placed on the right hand, at that great meeting: nothing will so enrich thee then, as voluntary pouerty now; nothing so exalt thee then, as humilitie, *Nam qui se humiliat, exaltabitur: because whoso one that humbleth himselfe shall be exalted: learne therefore pouerty and humilitie.*

6. Consider fixtly, how presently will be opened the booke of consciences, vwherein shall appeare to all, that are present, that is, to all the Angels and men both good and bad, that euer haue been created, the thoughts, words, and deeds of euery one in particular; so clearly and distinctly as if all were written in their foreheads, or in the beames of the Sunne. What glorie and honour will it be to the iust, to haue all their good workes come now to light, which in this world they laboured to hide, and conceale in humble silence: and although their sinnes shall be exposed to view, yet they shall be so adorned and accompanied with holy penance, that it will rather turne to their honour, then any sort of shame or confusion. But not so will the sinnes of the wicked, but vgly, deformed,
and

and in their owne shape: & what confusion, especially for those, vvho liued here in sacred dignities, or in esteeme and 'repute of holy and vertuous, to see then layed open all their hipocrisies, deceits, and other enormous crimes?

Conclude to haue a great care, what thou writest here in this sayd booke, for euen so shall it there appeare. if gold, gold; if inke, inke; & be sure of our Sauours saying, *Nihil absconditum, quod non manifestabitur: there is nothing hid, which shall not be made manifest.* It is therefore more vvisedome to refraine altogether from what thou wouldest not haue knowne, then by doing it, to expose thy selue to a certaine confusion and shame.

THE THIRD MEDITATION.

Of the forme of Iudgement and the sentence that followeth.

1. **C**onsider first, how the account here to be made, and the examination to be taken will not be done in grosse, and in generall termes onely, as some may imagine; summing vp the great finnes and leauing out the lesser: but it will be most exact and in particular of euery thought, vvord, and deed, as it shall appeare in the booke of consciences, and more in the great Register of God and booke of life. This our Sauour forewarneth in the 12. of S. Mathew: *Dico autem vobis, quoniam omne*

verbum actum, quod locuti fuerint homines, reddent rationem de eo in die iudicij. But I say vnto you that every idle word that men shall speake, they shall render an account for it in the day of iudgement. This made holy Iob euer tremble at the thought of this day, Quid faciam cum surrexerit ad iudicandum Deus? & cum quaesierit, quid respondebo illi? non enim potero ei respondere vnum pro mille: vwhat shall I doe, vwhen God shall rise to iudge? and vwhen he shall aske, vwhat shall I answer him? for I can not answer him one for a thousand: and againe; Si fortitudo quaeritur, robustissimus est; si equitas iudicij, nemo audet pro me testimonium dicere: if strength be demaunded, he is most strong: if equitie of iudgement, no man dare giue testimonie for me: So that his finall resolution is, Si habuero quicquam iustum, non respondebo, sed meam iudicem deprecabor. All though I haue any iust thing, I vwill not answer, but vwill beseech my iudge.

Conclude thou to doe the same, and to make now a rigorous and exact examen of all thy actions, and this *In amaritudine animae tuae: in the bitternesse of thy soule*, for this onely preuention is able to saue thee; for as S. Paul sayeth, *Si nos motipfos diiudicemus, non utique iudicemur; if we diiudge our selues, we should not be iudged.* To our shame, viz: or hurt. This holy Dauid obserued, and then prayed vnto God; *Feci iudicium & iniquitiam, non trahas me calumniatibus me. I haue done iudgement and iustice, deliuer me not to them that calumniate me.*

2. Consider secondly; that the first question & interrogatory will be, how we haue imployed our soule, with all her powers created to Gods image. & redeemed with the blood of his onely Sonne: and how our body vvith all its members, giuen to execute the externall acts of vertue. The second, what, vse and profit wee haue made of all the gifts of God, both naturall and supernaturall; of the life, health, strength, and vnderstanding, he hath giuen vs: of all the fauours and graces bestowed on vs; of all the illuminations: inspirations and mouings to good: of all his benefits, and Sacraments, where vvith he euer fed vs; and finally of the precious blood of his dearest Sonne, vvith vvich he redeemed vs. The third, how vve haue complied vvith the obligation of the state, he hath placed euery one in, as that of a scholler, of a Religious man; of a Priest, of a Prelat &c. Now thinke vvhat a large & heauy charge vvill be layed to euery one, and how many vvill be able to cleare themselves.

Conclude, hovv necessary it is to haue our eyes open, and to obserue vvell, vvhat vve say, doe, & thinke: and daylie to beseech our Iudge, to haue then mercy on vs; for now he vvill heare vs for then, but then he vvill be inexorable.

3. Consider thirdly how the examinations taken, and the processe concluded; the iudge cometh to giue the last and definitiue sentence, vvich vvithout appeale shall stand for Eternity: and first turning himselfe towards the iust vvith a most amiable countenance, inuiteth

them vvith: *Venite benedicti Patris mei, posside-
 dete paratum vobis regnum à constitutione muni-
 di.* Come ye blessed of my father, possesse you the
 kingdom prepared for you from the foundation of
 the vvorld. O what comfort, vvhat ioy, vvhat
 glorie vvill this be to the iust, to see themselues
 novv settled and secured in the Eternall blisse &
 fruition of God? and againe vvhat confusion, &
 raging enuy to the vvicked, to see their old ac-
 quaintance, friends and Kindred so exalted, &
 honoured vvith the company of God and his
 Angells, and themselues reiected, contemned,
 cast out? Against vvhom the Iudge vvith fire in
 his eyes, and terrour in his countenance, thun-
 dereth out this horrid doome: *Discedite à me
 maledicti in ignem aeternum, qui paratus est dia-
 bolo & Angelis eius.* Get ye away from me you
 cursed into fire euerlasting, vvhich vvvas prepared
 for the deuil, and his Angels. O good God, whe-
 ther shall they goe, vvhen they goe from thee,
 their God, their Creatour, their Redeemer, their
 last end and *Summum bonum*? there chiefe good,
 and finall happinesse.

Conclud vvith a twofold resolution; the one,
 to spare no labour now, nor yeeld to any diffi-
 culties, for the securing and gaining to thy selte
 the happy sentence of the iust: the other, neuer
 to separate thy selte here from Christ by mor-
 tall sinne, least then he doe the like to thee
 for euer.

4 Consider fourthly, how the sentence is no
 sooner giuen, but put in execution; for the earth
 will

will suddenly open, & swallow vp at once all that confused masse of damned men & diuells; *Et clausa est ianua*, and the gate is shut, neuer more to be opened for Eternity. What doe we thinke, will those a thousand-times vnhappy creatures doe, finding themselues shut vp body and soule in the darksome dungeons of hell, without euer hoping for any ease redresse or remedy, as long, as God shall be God? then will they rent & teare themselues, out of despaire & madnesse: then will they curse their father and mother, kindred and whole world: then will they blaspheme God and all his Saints: then shall they cry for death, but find no other then this neuerdying. O sweetest Iesu, who didst hang on the crosse for me; chastise me here, as thou pleasest, but free me then from such a damnation. On the other side, the earth leueled into a Paradise, and the Sunne, moone & starres set in order, shall Christ mount the skies, rounded with all that blessed company: where sorrow neuer enters, nor ioyes cease.

THE FIFTH CHAPTER,

Of the paines of Hell and Purgatorie.

NOtwiſtanding the common ſaying; *Odè-
re peccare mali formidine pœnæ*; the ill hate
ſinne for feare of puniſhment: many holy
Saints, as S. Hierome, and others, haue vied the
conſideration of the paines of hell, to ſtirre
F 5 them.

themselves vp to the detestation of sinne; & to the workes of penance and austeritie: whereas therefore loue & feare are the two spurres, wee must vse to encourage our heavy nature, and feare the first for beginners, let vs ponder the chiefe obiect of feare, which is paine.

THE FIRST MEDITATION.

Of the paines of Hell in common.

2. **C**onsider first, that as it is said of the ioyes of heauen. *Nec oculus uidit, nec auris audiuit, nec in cor hominis ascendit, quod præparauit Deus diligentibus se;* neither the eye hath seene nor eare hath heard, neither hath it ascended in to the hart of man, vntill God hath prepared for them that loue him. So of the paines of hell it may be as truely sayd, that neither the eyes nor heart of man can conceiue or imagine them. Some risen from death, and others in visions haue seen them, who affirme that all the tortures and torments imaginable in this world, are but toyes and trifles in respect of the least of those, and that they had rather suffer all these together till the day of iudgement, then the least in hell for a day. Diuines define beatitude a perfect, and neuer-ending state of all that is good, without the least mixture of ill, or contrariety: if damnation therefore be the opposite state and condition, it must needs be an euermore lasting deluge of all that is ill, without the least glimpse of good, ease or comfort; a chaos of all
miseric

miserie, and a totall priuation of good. The afflictions of this world, come but one by one, & after a time end, at least vvith death, but the paines of hell come all together, and endure for eternitie.

Conclude and conceiue a wholesome feare of hell, which may withdraw thee from sinne, which onely can bring thee thither: and wonder at the blind securitie of worldlings, fearing the sting of a gnat and laughing at the fire of hell.

1. Consider secondly, a poore sick man burning with a pestilent feauer, together with an vniuersall paine through out his whole body; his breast on fire, his head rent a sunder, his eyes ready to fly out. his teeth raging, his sides pierced with stitches, as with swords or kniues; his feet, and ioyns racked with the gout; & finally his heart euen bursting with anguish: and hee crying out for one drop of water to coole his tongue: vvhat heart vvould not relent and melt with compassion of such a sight? And yet this poore creature might haue some mixture of ease and comfort; as a bed to lie in, a friend to comfort him, and grieue for him; a good conscience to ease him, and a vvill resigned to God: finally, that these torments vvould once end, at least with death. But in hell are millions of torments together without the least fancie of comfort: for his bed a fiery cauldron of lead & brimstone; for his companions, tormenting devills; his soule racked with sinne, his will in a
perpe-

perpetuall hatred of God: and finally without all hope that euer his paines shall end, or relent.

Conclude seriously, to doe for the auoyding of these torments, what thou or any prudent man would, to free himselfe from the sad condition of our sick man: vvhich if thou doe, thou mayst be confident and secure.

3. Consider thirdly, that God in all his attributes is infinite, and as vvee may say, euery way a God; as in wisdom, in power, in goodness, in mercy, in iustice: hee is a God as well in hell, as in heauen; as well in chastising the obstinate, as in reuwarding the penitent: noe wonder then if S. Paul sayd, *Horrendum est incidere in manus Dei uiuentis; it is horrible to fall into the hands of the liuing God.* Who onely hath power and skill to punish the foulness of sinne, as it deserueth. By the workes of his mercy here, vvee may measure, vvhath will be the effects of his iustice then: by his mercy vvee see his onely Sonne become man, exposed to torments & death for vs; by his mercy he pardoneth the greatest finnes, for the least act of true sorrow: by mercy he expecteth, and re-expecteth the conuersion of a sinner to the last gaspe, neuer leauing to inspire & inuite him therevnto: vvhath now can vvee thinke his iustice, his anger, & vvrath will be towards the obstinate and impenitent? certainly to reuenge his Sonnes death, and his owne contempt, most grieuous and terrible.

Conclude a timely repentance out of these words of S. Paul; *An diuicias hominis eius, & patient-*

patientia, & longanimitatis contemnis? ignoras, quoniam benignitas Dei ad penitentiam te adducit? secundum autem duritiam tuam & impatens cor thesaurizas tibi iram in die ira, &c. dost thou contēne the riches of his goodnesse, & patience & longanimitie, not knowing that the benignitie of God bringeth thee to penance? but according to thy hardnesse, and impenitent hart, thou heapest so thy selfe vnrath in the day of vnrath &c.

THE SECOND MEDITATION.

Of the exterior paines of hell.

1. **C**onsider first, the description of hell out of holy Job: *Terra tenebrosa, & operta mortis caligine; terra miseria, & tenebrarum, ubi umbra mortis, & nullus ordo, sed sempiternus horror inhabitat.* The darke land, that is couered vwith the mist of death: the land of misery and darknesse, where is the shadow of death, and noe order but everlasting horrow inhabiteth. A vast, darke and hideous caue, below in the bowells or center of the earth, so shutt vpon all sides, that no beame of light, or breath of ayre hath euer entered there: all filled with a thick & most stinking flame of brimstone, like a fornace of burning glasse, Iron, or other such mettall: a pond or lake of fire, as the Scripture calleth it, which by diuine power tormenteth euen spirits and soules. A caue full of horrow, stench and darkness; for that fire lighteth no further, then to

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torment

torment the sight with vgly shapes & figures: nothing is there to be heard, but the insulting clamours of the tormentours, and the shrieks, cries, howlings, gnashing of teeth, curses and blasphemies of the poore tormented prisoners, smothered & crouded vp in those eternally tormenting flames.

Conclude to liue alwayes in feare of this dungeon; and at the assault of sinne, asswage the rebellion of thy passions with this demand of Isaia: *Quis poterit habitare cum igne deuorante? quis habitabit cum ardoribus sempiternis? vho can dwell vwith deuouring fyre? vho shall dwell vwith euerlasting heats?* and resolute, neuer to aduenture the fire of hell till thou canst suffer thy finger in the flame of a candle.

2. Consider secondly, how euery sense shall haue its particular torment and paine: the eye shall see nothing but the shapes of Deuills, and other horrid spectacles, fleeting vp and downe in those shady and darksome flames. The eare shall euer resound with cries, groanes, howlings, gnashing of teeth, cursing of one an other, & blaspheming of their Creatour. The tast shall be tormented with an vnspeakable hunger and thirst: neither hath the rich glutton obtained yet that drop of water to coole his tongue, which hee hath so long begged of his father Abraham. Besides this, the Scripture sayth; they shall be drenched with the bitterneesse of wormewood & the gall of dragons. The smell shall be alwayes filled with most poysonous stench & pestilent smells.

smells. But the touch; that last and generall sense, shall be continually tossed betwixt the two extremes of heat & cold, fire and yce; a torment not to be conceiued: next the bitings of serpents and adders, the scorpion-stripes and lashes of the deuills, and the heauy and pressing load of chaines and shackles, shall neuer cease, nor giue one minute of respite.

Conclude to attend a little, & giue eare to the confused lamentations of those wretches; δ accursed tongues, that shall neuer vtter but blasphemies! δ miserable eares, that shall neuer heare but groanes and howlings! δ eyes, δ body, that shal neuer see, neuer feele, but eternall miseries for so short pleasures &c!

3. Consider thirdly, that as good company is a great comfort to men in affliction, so nothing is more miserable, then odious, insulting & hatefull companions. See then, how thou canst passe eternity in company of Deuills, inueterate enemies to mankind; reuenging and wreaking on him the hatred they beare to God; and vpon the damned at their full and pleasure, hauing them vnder sure hold, as gally-slaues. Moreouer the hatred, that the damned there beare one the other is vnspcakable; no respect there of persons, blood, kindred or acquaintance; all blaspheme God and his Saints, and curse, rent, and teare one another; subiects their Princes, children their parents, wiues their husbands: and especially those, that haue sinned here together, and been the occasion of their mutuall damna-

tion; O what rancour, vvhat bitternes, what gall will they spit at one the other? and yet must needs be fellowes and companions for eternitie: O miserie, that shall neuer see the face of a friend to pittie him!

Conclude to be a louer and procurer of peace to thy vttermost endeauour; *Sic enim filius Dei vocaberis: for soe thou shalt be called the sonne of God.* And be sure to contract no friend ships at all, but grounded on true and sincere, vertue and loue of God; for that all other are in themselves both fickle and vnconstant, and in the end turne to iealousies, discontents and hatred: let vs therefore loue now, that wee may loue euer.

THE THIRD MEDITATION.

Of the interior paines of the soule.

Consider first, that the interior anguish and torment of a soule in hell, is without comparison greater, then all the paine of the body; though but few can imagine it so. First therefore, the vnderstanding vvill be employed in nothing but in false and erroneous iudgements of God and his iustice, condemning him of partiality in damning them and sauing others; of cruelty in punishing them so grievously for so small and light sinnes; of hatred also and ill vvill, in not giuing them grace to repent, as easily he might; and a thousand other blasphemous iudgements, vvithout rest or ease.

Next

Next the memory representeth euer, & compar-
 eth the passed pleasures vvith the present tor-
 ments; the breuity of those, vvith the eternall
 durance of these. Hence proceedeth that *Vermis*
conscientia, *qui nunquam moritur*: the vvorme
 & remorse of conscience vvhich neuer dies: which
 is a despitefull & raging despaire, a repentance
 & sorrow vvithout fruit; a sad and sullen me-
 lancholy, considering vvhat they haue lost, and
 for vvhat they haue lost it; and the oportunities,
 they had not to lose it, but to haue gained and
 secured all vvith little paines; seeing on the
 other side, that others of their friends & compa-
 nions haue made vse of Gods fauours, and gai-
 ned vvhat they haue lost: hence they burst out
 into an enuy against their companions, rage and
 fury vvith themselues, and curses against all they
 know.

Conclude to lay hold on time, & Gods grace,
 vvhile thou maist haue it; & aske god pardon for
 thy negligence hether to, in losing so much.

2. Consider secondly, how the vvill is obdu-
 rate & obstinate in the affection of sinne; tossed
 vvith a thousand desires, not able to accomplish
 any one, hating and bitterly cursing her God &
 Creatour, vvhom she vvvas made to loue and
 blesse; enuying him & his Saints their beatitude
 & glory: and vvishing nothing more, then that
 she could pull God dovvne from his throne of
 maiesty: but seeing herselfe inferiour to such a
 reuenge, all her rage and fury falleth on her
 owne head. The inferiour and sensitive appetite

is miserably rent asunder with whole troopes of most violent, and withall contrary passions, as of feares and frights, sadnesse, hatred, fury; enuy, longings, & heauy despaires of obtaining any thing. The fancy and imagination are perpetually possessed with a thousand horrid spectacles, monstrous shapes, and vgly shadowes of wilde beasts, dragons, lions, &c. so that, the whole soule is a hell to her selfe, and by these interior disorders her owne cruell executioner.

Conclude, for the auoyding of these miseries, to imploy thy will here in the loue of thy God; to bridle thy appetites and subdue them to reason; and to accustom thy imagination to pious and holy objects: for as wee doe here habituate them, so shall they doe or suffer in the next world.

3. Consider thirdly, that all the torments hitherto mentioned, are nothing in comparison of the *Pana damni*, that is an eternall priuation of our last end, for which wee are created, & to which our nature carrieth vs, like a stone to the center: a perpetuall banishment from the face of God, the essentiall object of beatitude; from the court of heauen & the company of the blessed Angells & Saints. O if wee could apprehend aright, what it is neuer to see God, our vniuersall and infinite good, the ayme and butt of all our desires: and whose want consequently, must needs be an infinite euill, a priuation of all, that can be imagined good: and if this be such a paine for all in generall, what will it be for

for Christians, who by faith haue had a greater knowledge of this good, and by hope haue been nigher vnto it? and how far greater for Prelates, Priests & Religious men, who by their sacred functions and vowes haue, as it were, tasted somewhat of this sweet, and whose hands *Quasi contractauerūt de verbo vite?* haue as it were euen handled of the word of life, a thousand hells, according to saint Chrysostome, ioyned in one, cannot parallel this onely separation from the sight of God.

Conclude therefore to lose all, and to be deprived of all, rather then of God: pray that all the miseries of this world and torments of the next, may come vpon thee, so thou may escape this one; *Fac me, Domine, tuis semper inhaerere mandatis & à te nunquam separari permittas. Amen.* Make me, o Lord, allwayes to abide in thy commaundements, and neuer permit me to be seperated from thee, Amen.

4. Consider fourthly, that how grieuous soeuer the torments are, yet some small comfort would it be, if either there were any respite, or discontinuance of them; or at least, that once they would haue an end: but alas! neither is in hell to be expected; any truce, or cessation of torments, no nor change but to a greater torment: neither doth here, as in other things, vse and custome any way assuage the smart, or obdurate the senses against the paines; but after ten hundred thousand yeares of suffering, the feeling will be as fresh & sharpe, as it was the

first day or houre. But, which is most fearefull of all to thinke on, the durance of them shall be for euer and eternall without end; as long as God shall be God, shall these paines endure in their full vigour & strength; this shall the damned know & neuer cease to thinke on. O fearefull Eternitie, who can comprehend thee? who can looke beyond thee? count ten millions of yeares for euery starre in the skye, for euery moat in the Sunne, for euery sand in the sea; & shall these tormenrs then come to an end and expire? & nothing lesse: they shall then beginne afresh and runne over the sayd millions a million of times for euer.

Conclude to imprint well in thy memory this eternity, it will arme thy patience in the way of vertue, and against the short pleasures of sinne.

5. Consider fifthly, or rather conclude out of what hath hitherto been considered; first a strong resolution to prepare for this day of eternitie, that neuer hath night: first by purging thy soule from all mortall sinne by true penance & confession; for hell can swallow nothing, but what is infected with mortall sinne: this done, and all secured for what is past; then carefully provide for the future by mortification and the practise of a vertuous life; hauing alwayes before thy eyes, the eternity of paines on the one side; and this will strengthen thee against the labours and difficulties of vertue; & on the other side, how few there are, that escape them;

Multi vocati, pauci electi: many are called, few elect.

de. 3. This will worke in thee a watchfull feare: were there but one in ten thousand to be lost, how should I feare, lest I should be that man? Secondly, wonder and admire the stupid negligence of most Christians, who beleeuing that every mortall sinne carrieth to hell, yet commit them with that facility as they doe: and liue nevertheless securely without feare?

THE FOVRTH MEDITATION.

Of the paines of Purgatorie.

Consider first, that as the place of Purgatory is next doore to hell, so all the exteriour and sensible torments are wholly the same, excepting the durance of them: so that the greatest tortures of this world are nothing in comparison of those. And although the interiour powers are all settled, and well ordered; the vnderstanding settled in the light of faith; the will inflamed with the loue of god: the imagination & the rest all quieted: yet the present restraint & banishment from the sight of God, and the company of his Angells and Saints correspondeth, and (setting apart Eternity) in some sort afflicteth more intensely, then the *Pena damni* the priuation of our *last end*, doth those in hell: first, because these holy soules, hauing by faith a cleare apprehension of Gods perfections, and by charity a most intense loue of his Goodnes; and by consequence a most longing desire to be with him.

and enioy him, doe from hence suffer an vn-
 speakable anguish and paine, to be so detained
 from him: secondly, because they know not
 certainly, how long this will endure; it may
 be for a hundred yeares, it may be till the day
 of iudgement.

Conclude to frame a different iudgement of
 the paines of Purgatorie, them worldlings doe?
 who thinke, if they escape hell, that the rest is
 but a fleabite: endeauiour also to auoyd veniall
 finnes, & to labour to satisfie for all here, at a
 farre easier rate, then it can be done there.

a. Consider secondly, the rigour of Gods
 iustice, in chastising so terribly finnes so light,
 so veniall, as we esteeme them; and this in the
 damned of hell, would be no such wonder; for
 they are his enemies, and obstinate in their ha-
 tred against him; but these poore and holy sou-
 les are his friends and faithfull seruants, resig-
 ned in all things to his blessed will; nay with a
 wonderfull resignation actually thanking him,
 as much for this his iustice & heavy hand vpon
 them, as for the glory and blisse he will shortly
 giue them: and yet such is his hatred to all sort
 of sinne, that for no former seruices done him,
 for no respects of present or future amity, will
 he abate the least *puntillo* of his iustice, *Sed sol-
 uent usque ad ultimum quadrantem.* But they
 shall repay the last farthing. Verily, setting apart
 the passion of our Saniour, in no other thing
 doth appeare so much, either the seuerity of
 Gods iustice, or the enormity of sinne, as
 in the

in the torments. these poore soules endure in Purgatory.

Conclude chiefly two things; the first, a right apprehension of sinne, how light so euer it seeme; with a resolution to auoyd all, as much as thou canst, & to satisfy here for them; for beleeue it, a penny here will goe further, then a pound in Purgatorie. The second is, to assist and satisfie for the holy soules by prayer and good workes, what thou canst; for it is most gratefull to God, most profitable to thy selfe, & comfortable to them, who allwayes cry; *Miseremini mei, miseremini mei, saltem vos amici mei. Haue mercie vpon me, haue mercie vpon me, at the least you my friends.*

THE SIXT CHAPTER,

Of the glorie of heauen.

THE common baite of man kind is gaine, interest, and reward; and as the feare of punishment deterreth from ill, so the hope of reward allureth to paines and labour: see then the wonderfull prouidence of our good God, who as he deterreth vs from sinne by the feare of Hell and Purgatory. so he doth encourage vs to vertue by the vnspeakable ioyes of heauen.

THE

THE FIRST MEDITATION.

Of the glory of heauen in common.

1. **C**onsider first, how it is in vaine for vs to hope, that we can frame here a true conceit of the ioyes of heauen: for the Scripture telleth vs, *Quod oculus non vidit, nec auris audiuit, nec in cor hominis ascendit, quæ præparauit Deus ijs, qui diligunt illum: that neither the eie hath not seen, nor eare hath heard, neither hath it ascended in to the hart of man; what things God hath prepared for them that loue him.* If we cannot fully apprehend the least paine of hell or Purgatory, being borne, bred and inured so to miseries; how shall wee fancy the ioyes and glories of heauen, hauing so little a smacke of them here? yet let vs see, what by discourse we can reach vnto. God almighty is infinite in all his attributes, in Majesty, in iustice, in power; but his mercy, goodnes, leberality, and bounty ouerswell, as it were, the bankes, and exceed the rest; *Misericordia eius super omnia opera eius; his mercie is aboue all his vvor-kes.* If then his iustice has ordained such torments for his enemies; what banquetts, do wee thinke, will he make for his friends, where the Father, Sonne & holy Ghost concurre to honour them? that is, where goodnes giueth, wisdome ordaineth, & omnipotency putteth in execution? againe if by the cost & price of a thing,

thing, vvee guesse at its worth; what shall vvee thinke heauen to be, which hath cost the life & blood of the onely Sonne of god? & which also must cost such paines for men to obtaine it?

Conclude to raise vp thy desires and endeavours that vway, and let heauen be the But of thy labours.

2. Consider secondly, the definition of Beatitude, viz. *Status omnium bonorum congregatione perfectus: A perfect state replenished vvith all good.* A permanent & consistent being for euer, and euer, furnished & replenished vvith, all that can be imagined good or delightfull; without the least mixture or blemish of ill, feare, or discontent; a generall and vniuersall good, filling brimfull the vast capacity of our affections and desires, and securing from all vvant, or feare of change. The dignities, honours, and delights of this vvorld, vve imagine them great and eminent, vtill vve haue them; but vve lay no sooner hand on them, but I know not how, all the former esteeme of them suddenly vanisheth, & and the soule remaineth hungry and vnquiet as before; S. Austin giueth the reason: *Fecisti nos Domine ad Te, & inquietum est cor nostrum, donec requiescat in te: thou hast made vs naturallie tend to thee, and our hart is neuer quiet vtill it rest in thee:* which is onely obtained in the state of beatitude; where as the Psalmist sayes, *Inebriabuntur ab vbertate domus tua, & torrente voluptatis tua potabis eos: quoniam apud te est fons vita &c.* They shall be inebriated vvith the plen-

tie of thy house, and with the torrent of thy pleasure thou shalt make them drinke: because with thee is the fountaine of life. &c.

Conclude with most humble thanks and gratitude to our good God, who before wee were borne, hath prepared for vs such gloryes & delights; & let our humble prayer euer bee. *Vt non perdat iniquitas nostra, quod pro nobis fecit bonitas sua:* that our iniquitie may not frustrate, what his goodnesse hath performed for vs and remember, that vwho vvill reserue himselfe for the pleasures of heauen, must not cloy himselfe with these here below, for they are inconsistent.

THE SECOND MEDITATION.

Of the essential Glory of the Soule.

Consider first, that the essential beatitude of the soule consisteth in a most perfect, pure, and amiable vnion with God; that is, in a cleare vision of his essence, attributes, & perfections, by which the soule is transformed into God, deified, or made God by participation; *Scimus quoth S. Iohn, quoniam cum apparuerit similes ei erimus, quoniam videbimus eum sicuti est.* We know that when he shal appeare, vve shal be like to him, because vve shal see him as he is. Haue you seene glasse or iron in the furnace, so penetrated and incorporated with the fire, that in heat, in splendour, in colour, and all other

other qualities; it seemeth no more it selfe, but all flame and fire: so the soule by this spirituall and intellectuall vnion with god, is thoroughly penetrated with the splendours of the diuine essence, no more now herselfe, but a second Demi God. Hence it is that the soule resteth so full, so satisfied and securely contented, hauing within and without her the well-head, or Ocean of vniuersall good and blisse, neuer more to want, neuer more to feare.

Conclude with wonder and admiration of Gods infinite bounty and liberality, to raise a poore and fraile creature, whose origen was nothing, whose being a blast, to that heighth, and dignitie, that the omnipotency of God himselfe, cannot mount her to a higher state or degree.

2. Consider secondly the happy functions of the three powers of the soule; the vnderstanding, will, and memorie: the vnderstanding seeth most clearly the diuine Essence, and nature with all its attributes and perfections, of Infinity, Eternity, Immensity, Omnipotency &c. Next is layed open to her view that most hidden mysterie of the B. Trinity; how one God subsisteth in three Persons; how the Sonne is from eternity begotten of his Father; and how the holy Ghost without generation proceedeth from both: then the mysterie of the Incarnation is discovered, how one person can subsist in two natures &c. Finally all the secrets of our faith; all the wondrous workes of God, both of nature

and grace; all his now hidden iudgements of providence, predestination &c. shall be then with infinite delight knowne and penetrated. Hence the will of necessity is inflamed and set on fire with a most ardent and feruorous loue of God, as of her father, benefactour, friend, espouse, & what so euer other title she can inuent. Now the memorie is drowned in God: as in an Ocean of delights; neither can she thinke of any thing, but of God: looking backward, she seeth all the benefits, he hath done for her; and how she hath escaped, where others haue perished; and that by his grace onely: looking forward, shee seeth nothing but eternall continuance of felicity: O happy soule!

Conclude to imploy here, as much as thou canst, these three powers in the like actes by faith, loue, and contemplation; so to begin a heauen in this world, & continue it in the next: *Videre & amare, amare & laudare, laudare & latari in secula seculorum.* To see and to loue, to loue and to praise, to praise and to reioice for euer.

3. Consider thirdly the excessiue bounty of our good God, who giueth his seruants in reward of their loyalty, as much as he is able to giue; that is, himselfe fully and clearely, as he is in him selfe; that is, *Bonum infinitum, ultra quod, nec est, nec dari potest aliquid.* An immense ocean of goodnesse, surpassing all Imaginarie limits. Blessed bee all his creatures be his goodnes; which would not haue our felicity bounded within the compasse of any thing, vnder himselfe.

himselfe. What shall we here say or thinke? the Angells of heauen, those so noble powers, so celestially princes, haue no other object of their blisse, then this: nay, what doe I speake of Angells? God himselfe, the B. Trinity, Father, Sonne and holy Ghost, haue no other ioy or blisse, but in themselves; and the very same essentially and substantially haue wee: and can wee doubt but what sufficeth to make God, & his Angells blessed, will also suffice to make men happy? verily a silent astonishment will speake more in this place, then can all the tongues of heauen and earth together. Finally note out of S. Thomas, how our dearest God is wholly ours: *Se nascens dedit socium, conuescens in adiutium, se moriens in pretium, se regnans dat in premium.* In his birth making himselfe our companion, in his last supper our food, in his death our Redeemer, in heauen our reward. And shall not wee be altogether his, in life and death, *In tempore & aternitate? In time and eternitie.*

Conclude with an humble oblation of thy selfe, to be euer his; and conceiue an ardent desire, to see and enioy that soueraigne beauty of his diuine Essence; to which nothing doth more neerly dispose, then purity of heart, *Beati mundo corde, quoniam ipsi Deum videbunt.* Blessed are the cleane of hart, for they shall see God.

4. Consider fourthly two conditions more of this felicity, which make it perfect & compleat; viz: that it is to endure for all Eternity, as long as God shall be God; and neuer to grow

tedious or wearysome, as the pleasures of this world doe; but is alwayes new, alwayes fresh. O what a secure and settled ioy doth it cause, to thinke and know, that this happy state shall neuer haue an end? after millions and millions of yeares, I am as farre of from the period of my ioyes, as at the first houre, I entred into them: those that cannot conceiue, what this is, let them reflect, what a cooling blast it is to the greatest Monarchs of the world, in the height of their glorie, to thinke that all this must be left, God knoweth how soone; but by death infallibly; and what would they giue for the security of a hundred yeares? *ô beati qui habitant in domo tua Domine, in sacula seculorum laudabunt te: ô blessed are they, that dwell in thy house, ô lord, for euer and euer they shal praise thee.* Againe, the diuine Essence is so infinite in beauty and delights; that the more, and the longer the soule doth behold it, the greater content she receiueth, and the more doth shee desire to behold it; so that there is, *Sitis absque panna: thirst without paine*, because the thirst is euer satisfied; and againe, *Saturitas sine fastidio; abundance without cloying*; because that doth a new whet and refresh the appetite.

Conclude with a manly resolution, to scorne the fraile and muddy delights of this world, which are no sooner had, but both leaue vs, and cloy vs: too base for so noble a soule, capable of a ioy, that shall neuer end; and yet euer content and fill her to the brim.

THE THIRD MEDITATION.

Of the glory of the Body.

1. **C**onsider first, the wonderfull liberality God useth towards his seruants: for not content to raise the soule to so great a degree of glorie, as shee is capable of, and hath deserued; he doth also for her sake and respect, glorifie her body too, which did rather hinder and decline the poore soule from heauen, by her grosse inclinations and sensualities, then any way aduance her thither. This was, that he promised to Abraham, to wit, that he would not onely blisse his sonne Isaac, his true and legitimate heire, but also he would haue an especiall care of Ismael, begotten on a slaue; because he was a thing belonging to him. So because the body belonged to his seruant, as well as the soule, he doth also raise it out of the dirt, & place it amongst the Princes of glory: & what power is this that can cleanse and purge so stinking a puddle, as our body is, and bring it to such splendour & brightnes, as those great Courtiers and Grandees of heauen disdaine not, to admit it to their company, and giue it a seat amidst their Thrones. This is, what the Prouerbe sayes: *Omnēs domestici eius vestiti sunt duplicibus*; all his households are clothed with double. All his seruants haue double Robes of glory, one of the soule, another of the body.

Conclude to get here the full mastery and dominion over thy body; and especially endeavour to purge it, *Ab omni gula & luxuria; from all gluttonie and luxurie.* for nothing is more odious in the sight of Angells, then these two swinish vices; and consequently nothing more defiling the soule, and making it vncapable of their company; and nothing more gratefull, then temperance and chastity.

2. Consider secondly the foure *dotes*, or *gifts* bestowed on the body, to wit, Clarity, Subtility, Agility and Impassibility. Clarity consisteth in a beauty and splendour, farre surpassing that of the starres or Sunne; more bright then pearle, more transparent then any chrysell or diamond; so that the whole anatomy & frame of the body, as veines, ioynts & arteries, appeare and reflect most glorious to the eye. Subtility maketh the body seeme more like a spirit, then body, more subtile, then the ayre, or beame of the Sunne; so that it can penetrate any stone or mettall, neuer so grosse and hard, without rupture or diuision. Agility or swiftnes is so great, that no eagle, no arrow, no not the Sunne can come neere it; rather like the cast of an eye, or glance of a thought, it flyeth at the becke of the soule, millions and millions of leagues in a moment, without stop or wearynes: by this, though heauen be neuer so wide, the Blessed conuerse one with an other, as in the same roome. Impassibility is an immortality, free from death, and infirmities, from paine and toyle hunger and cold

cold &c. euer vigorous, healthy & sound: and all these for all eternitie. Pardon blessed Angells and flaming Cherubins, that such carcasses may stand amongst you without shame and confusion.

Conclude with infinite thanks to our good God for such surpassing priuiledges: & resolute to suffer and beare whatsoever shall befall thee, patiently and couragiously, knowing. *Quod non sint condigna passiones huius temporis ad futuram gloriam.* That the passions of this time, are not condigne to the glorie to come.

3. Consider thirdly that the delight of the five corporall senses shall not be there wanting, as some may feare; but shall be in a farre higher degree: for what a ioyfull and glorious obiect shall the sight haue in the beauty of those heavenly Palaces, whose twelue gates are so many precious stones, whose walls and pauement are of burnishd and pellucid gold? then the glorious bodyes beautified with the foure radiant qualities, as before, and aboue all the humapity of our Sauour Iesus Christ, what gracious splendours, what delightfull Rubyes from those wounds will it display on all sides? Expect not for the like in this grosse and foggy climate below. Now for the eare, those sweet conuersations one with an other, that perpetuall musicke and harmony of the diuine prayses, euer resounding and redoubling in the Emphyriall regions, none can conceiue them, or who is in possession of them. The smell shall euer be re-

freshed with most sweet and fragrant odours proceeding both from the place, & more from the glorious bodies: neither shall the senses of tasting and touching, how grosse and base so euer they are, want their proper delight; heavenly dewes shall steep them all in pleasures according to their nature.

Conclude to mortifie here thy senses, that there they may the more freely drinke. *De fluminis illius impetu qui latificat ciuitatem Dei.* Of the violence of that riuer which maketh the citie of God ioyfull.

THE FOVRTH MEDITATION.

Of the glory of the heauenly Pallaces, and of the company, or inhabitants there.

Consider first, that because wee cannot conceiue the excellencies, and beauties of the heauenly Ierusalem, as it is in it selfe, and as the blessed find it; therefore the holy Scripture and Fathers, to whet and sharpen our dull apprehension, doe describe it vnto vs by the similitude of those things, wee haue here in most esteeme and admiration; as riuers, meadowes, trees, groues, flowers, gold, precious stones and the like. So S. Iohn recounteth, how God shewed him a most glorious City, whose walls were most high and large, all of precious stone, consisting of twelue deepe foundations ingraued with the names of the twelue Apostles; and as many gates, euery one of a distinct precious

precious stone; with an Angell at euery one for Porter. The streets were paved with most pure and transparent gold, like-crystall: no need there of Sunne or moone, *Quia claritas Dei illuminat eam, & lucerna eius est Agnus:* for the glorie of God doth illuminate it, and the lambe is the lampe thereof. From whose seat streameth forth a large crystall riuer; on whose each banke are planted stately trees of life, bearing each moneth new fruit; *Et folia ligni ad sanitatem gentium.* And the leaues of the tree for the curing of the Gentiles. A thousand fountaines of fragrant balsame, and springs of sweetest hony; no winter, nor summer, but a perpetuall spring and autumn conioyned; &c. what so euer thy fancy can imagine.

: Conclude to direct thy voyage to the finding out of this so rich a City: behold a little the industry & toile vsed in the voyages to the Indies, both east and west; and be ashamed to see Christians so eager for the Indies, and so slow for heauen, being yet more sure by faith of these riches, then of those.

1, Consider secondly the glorious inhabitants and company of this heauenly City: first the Angells are *Millia millium; & decies centena millia* Thousandes of thousandes, and tenne hundred thousand. That is innumerable, all contained in three Hierarchies, and diuided into nine quires, differing each from other, as in nature, so also in degree of glory. Secondly the number of men, S. Iohn confesseth, cannot be told;

Vide

Vidi multitudinem magnam, qua numerari non potest; I saw a great multitude which can not be numbered. these are intermingled among the Angells in higher or lower degrees, according to their merits: and the B. Virgin mother of God seated aboue all the Angells, as highest in her merits and prerogatiues. All these, as well men, as Angells, are most noble, most illustrious; all of the blood Royall; all sonnes and heires of the most high God; and consequently all Kings, with crownes of gold on their heads: all most wise, most holy, most prudent, and vvithall most affable, louing and courteous. But aboue all the loue and charity they, from the highest to the lowest, beare one another, is most admirable, most vnfained, most constant, as though they had all but one heart, one vvill, one soule: hence the ioy and content of each one is increased & redoubled as manyfold, as he hath friends; that is, as there are blessed soules or Angells in heauen: for according to S. Austin, euery one reioyceth as much at the glorie of an others as at his owne; calculate this, if thou canst.

Conclude, if thou desire to dwell vvith such Friends, to imitate their vertues: first their vnion and conformity to the vvill of God: next their loue and charity one to another; obeying our Superiours, louing our equalls, reioycing at the good of all, as our owne; content with our owne lot and place, vvithout enuying of others &c.

3. Consider thirdly, or rather conclude out of vvhat hath been sayd, to forsake vtterly the
drosse

drosse of earthly pleasures, & to reserue thy appetite for that heavenly and eternall banquet. O soule of mine, vvhat dost thou? vvwhether dost thou vvander thorough the land of Egypt, picking stravves, and drinking of puddle-vvater; vvith so great toile and sweate of thy browves? vvhat dost thou stand scraping of dunghills for old raggs, vvwhich cannot couer thy nakednes? lift vp thy head, and looke to heauen-vvards; there lieth that hidden treasure, thou so gapest after. Doth thy heart desire pleasures? there onely doe they flowv in full measure: doth long life, doth health pleasē thee? there onely is life immortal, and health impassible: doth beauty allure thee, or abundance, or melody, or friendship, or noble and good company? seeke them vvhere they are, *In terra viuensium; in the land of liuing.* not in this desert, *Et valle morientium.* And vaile of fading mortalls. Doth honour, glorie or riches most prouoke thy appetite? all there are Princes & Kings, & tread vpon gold & precious stones. Finally vvilt thou be free from paines, quit of feares, and secure from vvants? onely immortality can arme thee to prooffe against all. *Quare insidientur Damones,* quoad S. Austin, *frangant corpus ieiunia, premant carnes vestimenta; labores grauent, vigilia exsiccent, clament in me iste, inquietet me ille vel ille, frigus incuruet, conscientia marmuret, calor urat, caput doleat, pectus ardeat, infletur stomachus, pallescat vultus, infirmit totus; deficiat in dolore vita mea & animi mei in gemitibus, ingreditur putre-*

do in offibus meis & subter me scateat; vt requiescam in die tribulationis & ascendam ad populum accinctum nostrum. VVherefore let the deceits of deuills molest me, the rigour of fasts vveaken my bodie, the austeritie of hearclothes pinch my flesh the tiresomenesse of labours grieue it, the continuance of vvatching drie vp its naturall moisture; let this or that man trouble me vvith inuective clamours, let the violence of cold bend my limmes, let my conscience murmur, let the heat scorch me, let my head ake, my brest burne, my stomach, be inflamed, my face vvax pale, let me all be infirme, let my life decay for sorrow, and my yeares for growings, let rottenesse enter in my bones and fowarme vnder me, that I may rest in the day of tribulation, and ascend to our girded people.

The Conclusion of the Purgative vvay.

1. **C**onsider first, and recapitulate vvhat thou art according to thy body; earth and clay in thy beginning, miserie and Infirmitie in thy life time, and after death dust and corruption. Next according to thy soule, thy origen is nothing; thy being spirituall, noble and immortall, tis true; but here imprisoned in a corruptable body, tossed vvith the vvallues of a thousand passions, and at last to passe hence into an vuknovvne Region, doubtfull of thy future condition of eternall blisse or curse. Lastly thy spirituall and supernaturall being by grace, is a pure grace and gift indeed; totally depending

depending on the liberality & goodnes of God, without the least disposition or seed thereof in nature: so that by this sole grace vve are vwhat vve are, that is the sonnes of God, and heires of heauen; as also vwhat vve are not, that is free from all the finnes, vve haue not committed, and from the punishment of those vve haue committed.

Conclude hence two firme and principall resolutions, most necessary for thy spirituall progresse. The first is to purge thy selte of all pride or selfe conceit, for vwhat thou art, or vwhat thou hast; knowing now, that all is from Gods meere goodnes, both in the giuing and in the conseruing: & this is so generall that the highest Angell is no vwhat exempted, nor the Mother of God nor the humanity of our Sauiour: and hereon maist thou ground a true and euerlasting humility. The second is euer to loue, reuerence and thanke God for all the gifts and graces bestowved, as vvell on others, as on thy selte, reioycing in thy ovne nothing, that so all may be ascribed to God alone, to his greater honour and glory. *Amen.*

2. Consider seconly, that if our nature and being doe giue vs such ground of true humility; vwhat feare, vwhat abiection, vwhat tremblings vwill the consideration of our ovne vvilfull finnes, or death, Iudgement, and hell being vpon vs? by sinne vve haue most stubbornely rebelled against soueraigne Majesty, & most vugrately prouoked goodnes it selfe to vvrath; hence

followeth the terrour of death, *Terribilium omnium terribilissimum*. of dreadfull things the most terrible. Were not yet the Judgement following more terrible, both in it selfe, for that sentence is finall for eternity, as also if it come out against vs, no lesse then the endlesse paines of hell-fire, & as long a banishment from the face of blisse, is to be our lot & doome. O poore caytife! vvith vvhat face canst thou looke to heaven? howv canst thou entertaine a thought of pride, or presumption? howv canst thou despise the least vvorme, that cravvleth on the earth? vvho hast so debased thy selfe by sinne, and so often stood guilty of eternall damnation; and howv thou standest yet, God onely kuovveth; *Culpa certissimus, Venia autem incertus*. Certaine of thy sinnes committed but uncertaine of their pardone.

Conclude finally a nev v and lower degree of humility; that vvhereas hetherto by nature thou hast been as good, or no vvorse, than thy fellowves, vvwhich onely inferreth humility towards God, but not absolutely one to an other; thy sinnes novv have made thee so base, that all creatures are aboue thee, and therefore novv no shame, but vertue to submit to all, and abiect thy selfe beneath all for God.

These following Meditations are to begin to be read on the fifth of December at night.



T H E
SECOND PART,
MEDITATIONS FOR
Proficients, or for the Illumi-
natiue way.



THE garden of our soule being cleansed, and the weeds of sinne cast out; the next step is to furnish and plant it vvith all sorts of flovvers and svveet hearbs: that is all sort of vertues, vvhich haue relation to God, our neighbour, or our selfe. To this purpose shall serue at present the holy mysteries of our B. Sauours Incarnation, life and passion; in vvhom are found all sorts of vertues possible, not in their speculatiue definitions, but as they are to vs viefull and profitable; that is, in their practicall source and cause: for our Säuours life and passion vvvas not onely *Redemptio ab omni malo*, a redemption from all evill; but also, *Exemplum ad omne bonum*, & *lumen oculorum nostrorum*, an example to all good and a light for our spirituall eies to guide vs in the vvay of virtue.

THE FIRST CHAPTER,

*Of the Incarnation of our Saviour
Iesus Christ.*

THIS mystery of the Incarnation hee onely can vnderstand, vwho is the authour & vvorker of it; yet S. Augustine, S. Thomas & other Saints haue studied to find out the reasons & conueniences, vvee are capable of; for our comfort, gratitude and spirituall progresse.

THE FIRST MEDITATION.

Of the conueniences of the Incarnation.

1. **C**Onsider first, that the mystery of the holy Incarnation vvas most conuenient for the honour & glory of God himselfe; first because most conforme and agreeable to his nature; vvhich being *Summa bonitas*, most surpassing goodnesse, is also, *Sui summe communicatus*, most free in communicating it selfe, and in this mystery vniting mans nature to the diuine person, hee hath in a manner communicated himselfe to all creatures, *Nam homo quoad aliquid est omnis creatura. For man in somethinge participates of euerie creature.* Secondly the sinne of man vvas infinite, because against infinite Majesty; and so the satisfaction vvas also to be infinite; but how should this be done? God vvas infinite,

infinite, but being the person offended, could not satisfie; man had offended, and so vvas to satisfie, but being finite and limited, could not doe it sufficiently, that is infinitely: here the diuine vvisedome making one of God and man, found out a vway, that man might satisfie, and God giue to the satisfaction infinite vvorth. Thirdly, by this Myſtery all the diuine attributes & perfections haue appeared more, then by all the creatures besides: but most of all, his mercy & iustice haue here met in one; for vvhat greater iustice, then that the sonne of God should pay vvith his blood and life for the sinnes of men? and vvhat greater mercy, then that men should enioy and offer to God this price as their ovvne, and satisfie him there vvith?

Conclude vvith admiration of his vvisedome, and loue of that goodnes, vvwhich hath been so bountifull tovvards thee: and here at the beginning offer thy selfe vvholly and sincerely to his vvill and seruice.

2. Consider secondly, hovv much this Myſtery hath conduced to the honour and profit of mankind; for vvhat greater honour, then that a man should be truly & substantially God, adored and serued of all creatures? that all other men should be truly brothers of God? that men and Angells making vp one church, and one quire, the Prince & head of both should be, not an Angell, but a man? that the Creatour, Redeemer and Iudge of all things, should be a true and reall man? ponder this seriously, not as a

fancy or conceit, but as a reall and solid truth. Now the profits and vtilities, that haue hence acrued vnto mankind, what memorie can summe them vp? or what tongue can vtter them? in a word, man by this mystery hath been redeemed from the slavery and subiection of the diuell, & all miseries temporall and eternall following thereof; and is adopted the sonne of God, heire of heauen &c. Secondly we haue, in God made man, a present remedy and cure for all our passions and distempers: for vvhath can better cure our pride, than his humility? our bravery and couetousnesse, than his pouerty? our fury, than his patience? our rebellion, than his obedience? finally, our coldnes, and hardnes of heart, than his so tender & inflamed loue of vs &c.

Conclude with this sentence of S. Leo: *Agnosce, o Christiane, dignitatem tuam, & diuina consors factus natura, noli in veterem vilitatem degeneri conuersatione redire. Acknowledge, o Christian, thy dignitie, and being now made a companion in christ of the diuine nature scorne through a degenerate conuersation to debase thy dignitie, and through sinne to returne to thy former vilenesse.* Haue a horroure to defile thy nature with sinne, which God hath so honoured and vnited to himselfe.

3. Consider thirdly, that vvhhen two parties haue been long and old enemies, to bring them into a true settled peace and amity, such a Mediatour must be found out, as is most powerfull with

with both sides, and also most trusty and faithfull to both; without suspicion of inclining more to one than the other, God almighty and mankind had been at long variance and enmity, euer since the sinne of Adam; and a Mediatour could nowhere be found; God was the offended, man the offender; the Angells had little acquaintance with men, and depended totally of God; and so might haue deliuered man wholly ouer to Gods vvrath and iustice: when behold beyond expectation steppeth forth Christ Iesus, true God, & true man, and consequently a Mediatour without exception: for who more powerfull, more faithfull and carefull of the honour of God, then the onely sonne of God? and vvhoo more trusty in the cause of men, then hee who is man himselfe, and *Filius hominis*? the sonne of man. Surely if any may be vvithout suspicion trusted in his owne proper cause, Christ must needs be so; for consisting himselfe of both natures, the busines on both sides must needs be his owne proper cause.

Conclude vvith gratitude to the diuine vvise-dome and goodnes, for inuenting a vvay and meane so equall and honourable for both sides, though so costly to our dearest Mediatour: and and resolute from hence forvvard not to rule and square thy actions according to thy owne ease and commodity, but only as it shall appeare conducing to Gods glorie and honour, how contrary soeuer is proue to thy selfe.

THE SECOND MEDITATION.

*Of the Annuntiation made to the
Virgin Mary.*

1. **C**onsider first, the miserable and sad condition of the vworld at that time; all but the little corner of Iury, vvas totally possessed and swayed by the Diuell; all Europe, Asia, Africa, and the most vast America knew nothing but Idolatry, and adoration of stocks, stones and diuells, slaughtering and sacrificing vnto them one an other; nay men forsooth vwould be also adored for Gods? as for other finnes and enormities, they were so in fashion amongst all, that euen amongst the Romans, the more ciuill and politick people of all, there vvas hardly a vice, but authorised by some godhead or other. Now in Iury where onely the true God was adored, it is lamentble to read in Iosephus, how it vvas oppressed by the Romans; rent asunder by Herod and by sectaries, by hypocrisie, couetousnesse, pride, ambition; and vwhat not? Behold euen then, vwhen noe man sought, or thought of their remedy and saluation, but rather studied how to offend God more and more; euen then I say, vvas our most good God commiserating from heauen our miseries, and prouiding in that highest Consistory of the B. Trinity for a speedy remedy; which vvas, that the Eternall Word should become man: blessed be euer his goodnesse.

Conclude

Conclude with most humble thankes to his diuine Maiesty, first in generall for this his mercy to mankind; and then in particular for thy selfe; calling to mind, how oft vwhen thou hast been plunging thy selfe into all sort of sinne, euen then hath his goodnes been protecting thee from further euill, and procuring meanes for thy saluation.

2. Consider secondly, how forthwith the Angell Gabriel was dispatched from the highest heauensto carry the decreed embassages: but to vvhom? to the Empreffe, thinke you, of Rome, to some great Queene, Princeesse, or Lady, noble in blood, and famous for riches and pompe? nothing lesse: harken to the Gospell: *Missus est Gabriel Angelus à Deo, in ciuitatem Galilea, cui nomen Nazareth; ad Virginem desponsatam viro, cui nomen Ioseph, de domo Dauid, & nomen Virginis, Maria.* The Angel Gabriel vvas sent of God into, a citie of Galilee, called Nazareth, to a virgin desponsed to a man vvhose name vvas Ioseph, of the house of Dauid, and the virgins nam vvas Maria. To a low & humble Maid, espoused to a tradesman, liuing in the poore village of Nazareth; preferred in the eyes of God before all, for her puritie, humility, and vertue. To this Uirgin therefore being at midnight in her deuotions, appeareth this glorious Angell, and vvith low reuerence saluteth her vvith these three titles of honour: haile full of grace, our Lord is vvith thee, and blessed art thou amongst vvomen: at vvich
the

the Uirgin being troubled kept her selfe in silence and expectation, of vvhhat vvould follow: her trouble vvvas not the sight of an Angell, for that vvvas not vnusuall to her; but the high titles shee heard giuen her; *Cogitabat qualis esset ista salutatio*, she thought vvhat manner of salutation this should be. Farre aboue her most humble thoughts,

Conclude to enrich thy selfe vvith vertues, vvvhich onely can make thee noble in the sight of God: but chiefly to imitate the B. Virgins humilitie, which will cause a trouble in vs, not a tickling, vvhen we are praised.

3. Consider thirdly: the wonderfull esteeme and tender care, the B. Virgin had of her purity and chastity, vowed and offered to God Almighty: for hauing vnderstood by the Angell, that shee was chosen to be the Mother of God, and that shee was to conceiue and bring foith the onely sonne of God; at what doe we thinke, did shee demurr? at the Angells promise, or at Gods omnipotency? nothing lesse: but, vvith a *Quomodo fiet istud quoniam virum non cognosco?* how shall this be done, because I know not man. She onely desired to know, how her virginity might be secured; how shee could ioyntly be a Mother and a Uirgin: shewing her selfe readier to forgoe the dignity of being Mother of God, then the least way to blast, or taint her purest flower of chastity. A rare paterne for all those, that liue vnder the banner of Virginity or chastity. Wherefore being secured & satisfied by the

by the Angell, that the holy Ghost would ouersadow and protect her from all heat of sensuality: shee presently falling vpon her knees, and bowing downe her head, gaue her humble consent in these words: *Eccē ancilla Domini, fiat mihi secundum verbum tuum.* Behold the handmaid of our Lord, be it done to me according to thy word.

Conclude vvith humble and hartly thanks to the B. Virgin for this her happy consent, on which depended the Redemption of man: begge of her also, that shee will obtaine for thee of God her sonne, a pure and cleane heart, a zeale and care of chastity, like that of hers; and be ashamed, that so small and light occasions can ouerthrow thy constancy, as vsually they doe.

4. Consider fourthly the most heroike vertues of the B. Uirgin in this passage: her faith of this most high mysterie, and that shee should remaine iointly both a Mother and a Uirgin: her hope and confidence of Gods promises: her ardent loue of God, and charity towards man kind: her perfect obedience and resignation to the Diuine will in all things, with a *Fiat mihi secundum verbum tuum.* Be it done to me according to thy word. But aboue all her most admirable humility; that after the great titles and respects giuen her by an Arch-angell; after she saw herselfe exalted to the greatest dignity that Gods omnipotency could raise a creature vnto, to wit to be true and naturall mother of God, shee was yet so farre from being puffed vp with

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pride

pride and selfe conceite, that prostrating her selfe below all creatures, shee assumed no other title then, *Ancilla Domini*, the hand maid of our lord. The hand maid and slaue of our Lord; which, as holy Fathers affirme, shee euer vsed in all her life, and no other.

Conclude to imitate to thy vttermost these her vertues, both Theologicall and Morall; and of all the morall, chiefly that of her humility, which she had in most esteeme; as also her sonne Iesus Christ. Let thy heart and mouth euer vse this saying: *Seruus tuus sum ego Domine, & filius ancilla tua*: I am thy seruant, o lord, and the sonne of thy hand maid: let this be euer thy Antidote against all assaults of pride or vaine glorie. Learne therefore the conditions of being a true and loyall slaue: first he is to be totally his Lords, all his labours, all his gaines, all his endeauiours are for his Lord, nothing for himselfe: secondly he serueth not onely his Lords person, but all his children, seruants, and family, a slaue, a drudge to all, beaten and contemned of all: and yet if loyall, hee beareth all with patience & cheerfullnes. Till thou comply with this, thou art not truly *Seruus Domini tui*; the seruant of thy lord.

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THE THIRD MEDITATION.

How the Sonne of God was made man in
the wombe of the Uirgin Mary.

1. **C**onsider first, that no sooner had the
Uirgin Mary giuen her full consent
with, *Fiat mihi secundum verbum tuum;*
be it done to me according to thy word; when
the holy Ghost framed of her most pure and
virginall blood, a mans body, though in quan-
tity small and little, as others vse to be; yet in
quality most perfect, that is, with all its mem-
bers, and senses as compleat and exact, as after-
wards he had: then created he in it a most ex-
cellent soule, and withall tooke this humanity
consisting of a body and soule, and vnited it to
the eternall Word hypostatically and personally:
whence results this Catholike verity: God is
truely man, and the Uirgin Mary is truely Mo-
ther of God. And thus was celebrated in the
wombe of the Uirgin-Mother, that wonderfull
vnion and matrimonie betwixt the Sonne of
God and humane nature, a knot so strong and
indissoluble, that death it selfe could neuer loose
or cut it a sunder; *Quod enim semel assumpsit*
numquam deposuit. For what he once assumed, he
neuer depozed. What vnderstanding can here
conceiue, or tongue expresse the acts, affections,
and raptures, which possessed and transported
the soule of the B. Uirgin in this passage? The
Diuines hold for most probable, that with a sin-

gular priuiledge shee saw clearly the diuine Essence, and the mysteries wrought in her, as the Angells and Saints now doe in heauen; and so no doubt shee excelled them all in knowledge and loue.

Conclude with the affections of admiration, loue and thankes-giuing: salute the B. Uirgin with the *parabien* of her new dignity of Mother of God: & offer thy selfe for her perpetuall seruant hence forward: and be sure the best seruice, thou canst doe her, is to imitate her vertues, especially those three of charity, purity and humility, the chiefe gemmes of her diadem.

2 Consider secondly, how the humanity of our B. Saviour at the very instant of his conception & vnion with the Word, was in the highest degree endowed with all the gifts of nature, grace, and glorie: his soule in cleare vision and fruition of the diuine essence, his body, though little, yet euery way perfect, both in naturall and subernaturall gifts, except those of immortality and impassibility, both most due vnto it, as well for the dignity of his person, as also for the glory of his soule, which should haue redounded to the body: but he would haue it both mortal and passible, that he might suffer and die for man. This is the head of Angells and men, *Ex cuius plenitudine omnes accepimus. Of whose fullnesse all we haue receined.* This is the King and Emperour of all that is without God; into whose hands the Father hath deliuered all power, to dispose at his pleasure of heauen, earth and hell;

hell; *Data est mihi omnis potestas in calo & in terra.* All power is giuen to me in heauen & earth. That is the high Iudge and searcher of hearts *Qui iudicaturus est viuos & mortuos.* VWho is to iudge both the liuing and the dead. This is the end or *Finis.* of all Creation and Predestination; for whose sake all things are made; for whose honour all the elect are predestinated; *Omnia vasa sunt,* quoth S. Paul, *vos autem Christi: Christus autem Dei.* All are yours, and you are Christs and Christ is Gods. This finally is the high Priest and Mediatour betwixt God and man; *Deus homo, compendium omnium mirabilium Dei.* God and man, the compendium of all gods wonders.

Conclude with all the affections, thy heart can find, without feare or scruple of attributing to much vnto him. Adore him with all the Angels of heauen: giue his humanity the *parabien* of this new dignity of vnion with the Deity: & offer thy selfe as his most humble slaue, to wate vpon him, and serue him, as long as he shall liue vpon earth.

3. Consider thirdly, how that most noble & glorious soule of thy Redeemer, at the instant of her creation and vnion with the Word, casting the eye of her vnderstanding round about, found her selfe inclosed and steeped in the Diuinity, as in an Ocean of blisse: for her obiect of beatitude she hath the Godhead clearly seen, and securely possessed; for her being or substance she hath no lesse, then the Diuine perso-

nality; for her companion, in the same being, no lesse then the Diuine nature: for her Father the first person, the second for her spouse, the third for her loue and ioy: *Intus, foris, sursum, deorsum, undique & undique Deus. Within and without, beneath, and aboue, and euerie where God.* Who can conceiue those her adorations, humiliations, thanks giuing to God, for drawing her so graciously from one extreame of nothing, to the other of the highest Being possible? what loue of God? & thence what hatred to sinne? what loue of man? and what compassion for his losse? and knowing it to be his Fathers will, what ready offerings of himselfe? what large promises to doe, to suffer & die for mans saluation? and this out of pure gratitude to God for his fauours, loue and pity to man, so beloued of God: and hatred to sinne and hell, enemyes to God: so that from the beginning to the ending all is God in Christ.

Conclude to ioyne with thy Sauour in thankesgiuing to God, for all the prerogatiues and fauours bestowed on him, and by him on thee: Offer thy selfe freely and really to his seruice; *Paratum cor meum, Deus, paratum cor meum, et faciam voluntatem tuam. My hart is readie; O God, my hart is readie to doe thy will.*

4. Consider fourthly, how soone our sweetest Sauour began to comply with his Fathers command, and his owne promise, to suffer for mankind: being shut vp for nine moneths in the darke wombe of his mother, not able to moue

or stirre him selfe, bound hand and foot; vnable to see, heare or vse any other sense: which in other infants is no paine; because they want the vse both of sense and reason; but in our Sauour, who had most perfectly the vse of reason, it must needs be a great paine and affliction of mind, as it would be to any other perfect man. O how truly is it verified in him, *Nescit tarda molimina Spiritus sancti grace* the grace of the holie Ghost knowes noe delays in its workes, he alone could thinke him selfe able to suffer, ere he was able to be borne: to teach vs a good lesion, not to shuffle & driue of from day to day the cōplying with our obligations, and good purposes, as commonly wee doe. Behold againe & conceiue, if thou canst, how this great Giant, whom the heauens cannot containe, in respect of whose greatnes the whole created machine is but as a moat in the Sunne, is him selfe shrunk vp into this little point of a child, a moat, an atome; thus is Immensity become a point, and the circumference a center.

Conclude two principall things, the one to mortifie and cut short thy appetites & libertyes betime, making all other pretences giue place to Gods seruice: the second, the higher thou art in place or dignity, to humile thy selfe so much the more; according to the counsell of the Wise man, *Quanto magnus es, humilia te in omnibus & coram Deo inuenies gratiam*. The greater thou art, humble thy selfe in all things, and thou shalt find grace before God.

THE FOVRTH MEDITATION.

*How the Myſtery of the Incarnation was
revealed unto S. Ioseph.*

COnsider firſt, how ſome moneths being paſſed, it could no longer be concealed from S. Ioseph, but that his Spouſe was with child: Who can conceiue the griefe and perplexity, which oppreſſed the pious ſoule of this holy man? on the one ſide, the ſignes grew daylie more and more ſo euident, that at laſt they could beare no excuſe, on the other ſide, he was ſo ſecured and ſatiſfied of her ſanctity, chaſtity and other rare vertues, that he could not force himſelfe to cenſure her innocency: what ſhould he doe? accuſe her he durſt not live with her he coul: not, being againſt the law: *Cum eſſet iuſtus*, being a good and iuſt man, he reſolved to leaue her, and ſeeke his liuing in the wide world: a rare reſolution, to take vpon himſelfe the puniſhment, rather then diſhonour or diſquiet his neighbour: a rare meecknes, to fall into no expoſtulation or hard termes with her: in a caſe that ſo highly touched his honour. The B. Virgin could not but perceiue his griefe by his lookes and ſighes, and knew very vwell the reaſon of it, and how iuſt it was on his ſide which you may be ſure grieved her to the heart, honouring and louing him ſo tenderly, as ſhee did:
yet

yet shee would not disclose any thing of the diuine secrets, but remitted all to Gods goodnes and prouidence.

Conclude with great compassion of this holy couple; and wish thou couldst afford them any comfort; resolute to imitate this rare vertue, of not iudging or speaking against the honour of thy neighbour, presuming vpon euidence, which God knowes, how seldome wee haue: lastly not to disquiet thy neighbour for thy owne commodity.

2. Consider secondly, how true that saying of the Psalme is; *Multa tribulationes iustorum, sed de omnibus his liberabit eos Dominus: Many are the tribulations of the iust, and out of all these our lord will deliuer them*, God almighty doth vse to send great afflictions to his best and most beloued seruants; and vwhen all seemeth to be lost and past remedy, then cometh he in, and in a trice cleareth vp all stormes, and reduceth the sunne of comfort. So it happened with holy Joseph; for *Hac eo cogitante, as he was thus thinking*, and finding no way to solue and quiet so conuincing doubts, an Angell was sent vnto him, to reueale vnto him the Mysterie of the Incarnation; to testifie the innocency of his Spouse, *Noli timere accipere Mariam Coniugem tuam; Feare not to take Mary thy wife*. And to constitute him chiefe Tutour, nay foster-Father of the onely Sonne of God: a charge of greatest confidence and dignity vnder heauen. What amazements possessed the holy man, at such

wonders and mysteries? what ioyes enlightened and ouerflowed his heart, to find so great innocency, where he most desired it? what gratitude and thanks to God, for so great a dignity? how vvith confusion in his heart, shame in his countenance, and teares in his eyes, did he goe to the B. Uirgin, and aske her forgiuenesse for the suspitions and ieaiousies, he had conceiued of her &c. where these two Seraphins of the earth fell into new thanks and prayses of the Diuine prouidence and goodnesse.

Conclude to receiue aduersities, which vway so euer they come, as from the hand of God, & as speciall pledges of his loue towards thee; and recurro vnto him vvith humility & confidence for the redresse of them. Congratulate vvith this holy couple for the ioy and comfort which God hath sent them; and offer thy selfe most ready to their seruice.

THE FIFTH MEDITATION.

*Of the rare sanctity of the B. Virgin, and
Saint Ioseph her Spouse.*

1. **C** Onsider first, that if it be true, as it is most true. that according to the charge, office and place. to vvich God Almighty raiseth a man, he doth proportionably bestow vpon him his gifts and graces, fit for the executing and complying vvith the sayd dignity: it must follow most certainly, that no creature of this world hath

hath or shall euer attaine to the perfection and sanctity of the B. Virgin and S. Ioseph: for none haue, or euer shall come nigh the dignity of their place and calling. For first the Virgin Mary, was euer ioyntly a Virgin and Mother: (*Privilegium Maria quod nulli dabitur*) *A Priviledge of Marie, which shall be giuen to no other.* And Mother of the true and liuing God, conceiuing him really in her vvombe, bringing him forth, feeding him at her brest, treating him as her child, her Sonne; and he againe euer calling her Mother, obeying and respecting her for such. *O cui aliquando Angelorum dictum est, Mater mea es tu? To vvhom of the Angels was it euer said, thou art my mother.* S. Ioseph also hath two wonderfull titles; true and reall Spouse and husband of the Virgin Mother of God, and consequently her head and Superiour, and so reuerenced and honoured by her: next the chosen Tutor and *Nutritius, the foster father*, of the Sonne of God, and his esteemed Father; so called by the Euangelist and the Uirgin Mother her selfe; and no doubt but Christ also commonly called him Father, respecting and seruing him no lesse, then if he had been so really & naturally.

Conclude to frame and settle in thy minde a true opinion and esteeme of these two Seraphins of the earth; and neuer doubt to attribute vnto them, whatsoeuer is not Essentiall to God, but may be communicated to creatures: offer thy selfe for their deuout seruant and
praise

praise and thanke God for their sanctity & dignity.

2. Consider secondly the happines S. Ioseph had to be the first man, that saw the Sonne of God incarnated and borne in the shape of man; who tooke and lulled him in his armes; who led and carried him in his bosome many a time; and as oft kissed that diuine face, *In quem desiderant Angeli prospicere: on vvhom the Angels desire to looke.* vvhom hath earned bread for the Sonne of God and for his B. Mother, vvith the labour of his hands, & sweat of his browv. Finally taught him to speake, vvho is *Verbum Patris; the vvord of God the father.* Taught him the trade and art of a Carpenter, vvho is *Artifex & fabricator mundi; the artificer and maker of the vvhole vvorld.* Gouverned, ruled and bred him, as his Father, Master, and Tutour. On the other side he vvwas obeyed, followed and vvayted on by our Sauour, no lesse, then vve see other pious children doo their parents. Behold if thou canst Ioseph sitting at the head of the table, as Lord & Master of the house, vvith the Virgin Mother by his side, and the Sonne of God vvaying at table, bringing and carrying of, vvhat vvwas necessary &c. to the infinite confusion of his parents, and the astonishment of Angells. Novv vvho can conceiue the inward gifts and vertues, vvvhich this Diuine child instilled into the bosome of this his father, at all times & occasions? vvhat illustrations? vvhat raptures? vvhat ardours? doubtlesse no vertue vvwas vvanting, vvhere

where the source and first spring of all vertues
was an Attendant and scholler.

Conclude te imitate this holy Patriarch as
thy speciall patron in two things; the one is, to
serue and doe for the seruants of Christ, vvhats-
soeuer shall lie in thy power at all occasions; re-
membring his vvords, *Quod uni ex minimis
meis fecistis, mihi fecistis.* VVhat you did to any one
of my least you did to me. The second, to haue a
vvonderful zeale & care of purity both of minde
and body: for belecue it, hell is not so foule and
displeasing to the company of *Iesus, Maria, Io-
seph*, as is tke least raint of vnchastity.

3. Consider thirdly, the innumerable & vn-
speakable graces, priuiledges, and prerogatiues
of the B. Virgin Mary. First her naturall com-
plexion of body vvas most beautifull and rare,
and the composition of her mind most settled &
perfect; so that shee strucke modesty and reue-
rence into any that beheld her. Next for her su-
pernaturall gifts; shee vvas conceiued vvithout
the spot of originall sinne, vvich all the chil-
dren of Adam are subiect to: hence followed
that shee vvas free from *Fome peccati, all inward
motions, and inclinations to sinne.* And that in-
ward vvarre, vvich vvee all feeble & groane
vnder; so that her inferiour parts vvas euer at the
becke of her vvill and reason. Then vvas her
soule filled brim-full with grace, charity, and
all the vertues and gifts of the holy Ghost: nay
soe singularly confirmed vvas shee in grace and
sanctity that shee neuer committed the least

veniall sinne in all her life: a rare vvorider, that a humane creature in a fraile and mortall body, should in so many incident occasions neuer erre, neuer offend in the least word, thought, deed or motion interiour or exteriour; but all ruled with reason, and leuelled to the will of God. Againe no soouer conceived, but endowed vvith the perfect vse of reason, actually to know & loue God, & these acts shee neuer intermitted in the vvhole course of her life, but vvwhether vvaking or sleeping, shee vvvas in a perpetuall act of the knowledge & loue of God: & hence followed an augment & increase beyond imagination, of grace, charity & sanctity in her soule; farre surpassing the sanctity of all the Saints & Angells together, as Diuines doe hold: see how vvorthilie the Angell saluted her *Plenam gratia, full of grace*, aboue all other creatures.

Conclude with admiration, thanks-giuing, and vvhat else thy deuotion to the B. Uirgin Mary doth afford.

4. Consider fourthly, that besides all the titles & prerogatiues of the B. Uirgin, these two are most singular and proper vnto her: the first, that all the gifts of grace and glorie, vvwhich come from God, come to vs all *Mediante Maria*, by her intercession: *Totius boni plenitudinem*, quoth S. Bernard, *posuit Deus in Maria*, *vt proinde si quid spei in nobis est, si quid gratia, si quid salutis, ab illa nouerimus redundare*. God hath placed in Maria the abundance of all vvhat is good, that thereby if vve find in our selues the least either of
hope

hope grace, or spirituall health, vvas might acknowledge her as from vvhom they all proceede. So that as God the Father will haue all our prayers and petitions sealed or signed vwith the name of his onely Sonne *Per Dominum nostrum Iesum Christum*; through our Lord Iesus Christ. So God the Sonne will haue all our petitions to him presented and dispatched by his Mother: hence S. Anselme vvas not afraid to say, *Velocior nonnunquam est salus inuocato nomine Mariae quam inuocato nomine Iesu; non quod illa potentior sit (nam per illum ipsa potens est) sed quia matrem vult filius sic honorare.* That vve sometimes find a readier graunt of our demaunds asked in the name of Marie, then of Iesus, not that she is more pouerfull then him vvhom is the source of all her abilities but that the sonne would by this prerogative honour his mother. The second, that a great signe of ones predestination or reprobation, is his deuotion or neglect of the Virgin Mary, S. Anselme; *Sicut omnis, o beatissima, a te auersus, & a te despectus, necesse est ut intereat; ita omnis ad te conuersus, & a te respectus impossibile est ut pereat:* as it is necessarie, o blessed Virgine that he vvhom looseth thy fauour, should vwith it loose his eternall saluation, soe it is impossible that any in thy fauour should perish. And S. Bonauenture; *Qui dignè coluerit illam, iustificabitur, & qui neglexerit illam, morietur in peccatis suis:* the grace of God vwill sanctifie that hart, vvhich vworthilie serueth thee, and he that neglected thee shall die in his finnes as a punishment

of soe dangerous a neglect. And then concludes thus; *Non solum in te peccant, ô Domina, qui tibi iniuriam irrogant, sed etiam qui te non rogant. It is a sinne against thee, ô ladie, not onlie to abuse thy dignitie in derogating, but likewise not to use it in demanding.*

Conclude, as thou hopest for the fauours of God, & as thou tenderest thine owne saluation, to settle in thy soule a constant and solid deuotion towards the B. Virgin Mary; not a verball and outward show onely of deuotion, as many vse, but a true and solid one, vvhich consisteth in an vnfaigned imitation of her vertues; especially of her burning charity to God and man, her purest chastity in mind and body, and her lowest humility: imitate these and then confide in her, as in a most louing Mother; for she hath two breasts, the one of fauours & graces for the iust, the other of pity and mercy for sinners.

THE SECOND CHAPTER,

*Of the Natiuity of our B. Sauour
Christ Iesus.*

OF all the mysteryes of our B. Sauour, this of his Natiuity is the sweetest, and of most delight to a deuout soule: for of this day the Prophets sing, *Montes stillabunt dulcedinem, & colles fluent lac & mel: The mountaines shall distill sweetnesse and the hilles shall flow vwith milke and hony.* This day the Angels

gells begin, *Gloria in excelsis, glorie in the highest*
&c.: and the holy Church; *Messius facti sunt*
Cali &c. *Out of the heauens hony¹ flowveth &c.*
Here shall vve find all the motiues of loue and
compassion, vvith rare examples of all vertues.

THE FIRST MEDITATION.

Howv our Sauour vvas borne in Bethlem?

1. **C**onsider first, howv God hauing promi-
sed by his Prophets, that his Sonne, the
Messias, should be borne in Bethlem, he
moued now the Roman Emperour, by his edict
to command all forthvvith to repaire vnto the
City or place of their origen or of-spring, and
there to register or enroll themselues, as his sub-
iects and vassals, paying also a peece of mony for
tribute: hence S. Ioseph and the B. Uirgin
being both of the Royall stock of Dauid, repai-
red forthvvith to Bethlem the ancient place of
Dauids birth: so svvectly doth the diuine pro-
vidence order things, that vvhat hee hath so fir-
mely determined, yet seemeth to succeed by
chance. See the humility of the Sauour of the
world; vvho, yet vnborne, disdaineth not to
offer tribute as vassall to a terrene King: see the
obedience of Ioseph and Mary, that is the Fa-
ther and Mother of the Sonne of God, vvithout
delay or excuses (howv many so euer they might
lawfully haue made) taking this long & trou-
blesome iourney; to teach vs humilitie & obe-
dience

dience to our Superiours, how bad & vnnworthy so euer they bee. See these holy trauellers, vvhath toile and discommodities they endure, being so poore as they vvere; our Lady great vvith child; the iourney long, of foure dayes trauell; the time rigorous, being the depth of vvinter and cold; the vvayes full of people; lodgings hard to be found &c.

Conclude, to imitate on all occasions these vertues of humility & obedience, vvithout feare of dishonouring, forsooth, thy person or dignity: then compassionate these poore pilgrims, & offer thy selfe vp, their seruant, that is, ready to trauell or labour in any thing vvich shall be to Gods honour, and theirs: in the interim offer all the actions and labours of thy present place, office, or condition.

2. Consider secondly, how coming to Bethlem, vveary, vvet, and benighted; and seeking for a lodging, all the towne could or vvould afford them none: alas the King and Queene of heauen are poore, vvithout mony and attendance; and so are at euery doore freely and regardlessly cast of, and bad, Bee gone; vvhereas the gallants of the vvorld, and amongst them most horrid sinners, are before their face inuited and conducted in vvith cap & torch. How *ad literam literallie*, is it novv verified; *In propria venit & sui eum non receperunt?* he came into his owne, and his owne receiued him not. How many of his lineage and nighe kindred vvere the first, that cast him off
vvhat

what shall they doe? or vvhether shall they goe to shelter themselues from the rigour and violence of a winter night? But stay; holy Ioseph after long search, hath found out a caue, a stable, or stall, on the out-side of the towne-wall; a very commodious lodging, you may be sure; for as yet in all that throng of people, noe man had taken it vp for their horse or asse. O diuine Sauour; how doth thy voluntary pouerty and want of all things confound our ease, intemperance, and excelle in our apparell, diet and bed? at home in Nazareth, thy mother, though poore, yet could not want some accommodation, of a fire, a bed, a stoole: but here thou wilt find nothing but a manger.

Conclude with shame and sorrow for thy owne ease, indulgence and pampering of thy selfe: if thy meat or drinke be not iust to thy palate, all the house shall heare of it; if thy bed be not vuell made, or thy sleep disturbed, what grumbings the next morning? O Christian soule, for shame looke vpon thy Sauour, and his Mother in the stable of Bethlem. Aske also humble pardon for the thousand of times, that he hath knocked at thy heart for entrance, and thou hast reiected him, and entertained sinne and vanity.

3. Consider thirdly, how the B. Virgin entering into the stable, & knowing how nigh her time was at hand; presently conceiued, that that was the place, which the Eternall Wisedome had chosen for his entrance into this world, the

stable his palace, and the manger his Salomons bed or couch: wherefore cleansing it, as well as they could, they sat them downe to a short rest. When behold after a while the Uirgin Mother, finding in her soule new and sudden ioyes, and a heavenly sweetnes in her heart, so great and ouerswelling, that knowing her houre was come, at the point of midnight shee cast herselfe vpon her knees, with eyes, heart, and hands lifted vp to heauen, raised aboue her; selte in diuine contemplation, and being altogether in burning flames of loue, behold shee seeth lying before her on the ground a child, naked & trembling vvith cold; more cleare than the starres, more bright than the Sunne; falling from her vvombe, like ripe fruit from the bough, vvithout touch or spot of her Virginall integritie; as the ray of the Sunne passeth the glasse without hurt, and with new lustre. Shee quickly taketh him into her armes, vvith a most feeling affection, both of respect and loue; respect, as to her God and Creatour; and so kisseth his feet; of loue, as to her true and naturall child & Sonne, and so layeth him betweene her breasts, cherisheth his cold face with her owne, wrappeth him in the poore clouts, shee hath &c. awake o my soule, awake, and consider these things, as thou canst, for all vvords fall short of expression.

Conclude vvith all the affections of thy heart together, for here are motiues for all; of ioy, for thy Redeemer is borne; of compassion, for he weepeth?

weepeth; of contrition, for thy sinnes are the chiefe cause of his teares; of well comes to him, & congratulations to the Virgin Mother, *Virgo ante, in, & post partum. A Virgine before, in, an after her bringing forth.* Offer thy selfe a fresh to Iesus, Maria, Ioseph; for now they may haue need of thee, if thy carriage make thee not vn-worthy.

4. Consider fourthly, and behold him layed in the manger, vpon a little hay or straw, betwixt an oxe and an asse; teid and swaddled vp in poore and course bindings, yet so strongly, that he can stirre neither hand nor foot, without his mothers helpe: *o who hath tyed vp this mighty Giant? who hath contracted this vast immensitie beyond heauen and earth, into the narrow compasse of a manger? is not this the Sapiensia Dei, qua extendit se a fine ad finem? the incomprehensible vvisedome of God, vvhich reacheth from end to end? the Aeternum & coaquale verbum Patris? unde ergo aded extenuatum, aded abbreviatum? the coeternall, and coequall vword of the father? how therefore becomes it soe contracted, soe extenuated? is not this as man, the Emperour of the world, the commander of life and death? and who feedeth the birds of the aire? how then so poore, so abiect, so in want of sustenance? is not this he, vvho is so high, as none can be aboue him? and now againe so low, as no man beneath him? vvhat force or art hath brought together these two ends, so extreme and distant? truly nothing but the force*

of goodnes, and the art of loue: *Quid violentius?* quoth S. Bernard; *triumphat de Deo amor: quid tamen tam non violentum? amor est.* VVhat more violent then loue? it triumphes ouer God: & yet vvhat lesse violent? since it is loue. The loue of thee and the desire of thy saluation haue vvrought these wonders: and yet (ô blind vñ-gratitude!) more there are that vvill not believe them, then the belieuers, that render due thanks or gratitude for them.

Conclude to be most gratefull to the diuine goodnes, *Non verbo, sed opere, not in vvord onlie but in deede.* By imitating thy Sauours lowliness, humility and pouerty: remember, that his bands and restraint pay for thy liberties and wanderings: thanke him for it, and giue him no further occasion for the like.

THE SECOND MEDITATION.

Of the Angells & shepheards ioy at our Sauours birth.

1. **C**onsider first, how true that saying of our B. Sauour is, *Omnis qui se humiliat, exaltabitur*; enerie one that humbles himselfe shall be exalted. For the supreme and Eternall Father, being vvonderfully pleased at this his Sonnes extreame humility, caused presently all the Citizens of heauen, to honour and solemnize this birth day of his onely Sonne and Heire, *Sicut in ortu primogeniti Regis*: As in the birth

birth of a first-begotten of a King. And as S. Paul sayes, commanded all his Courtiers and Grandies to adore him for their Lord and Master: vvhich they all most promptly and humbly performed, deiscending inuifibly vvith all their Hierarchies and Quires vnto the stable and manger of Bethlem; vvhere this great Infant-Prince lay; vvhere bowing full lovv their tall heads with singular humility, reuerence, and loue, they acknowledge, sweare, and adore him for their highest God of glory, and sole Monarch of the created vniuerſe: ô how the eagle-sighted Cherubins shrink vp, confessing their ignorance in respect of his wisdom and knowledge? how the Seraphins flaming in the loue of God, esteeme themselues ycie and frozen in respect of his charity? how doe the Thrones stoope; the Powers tremble &c. and all begin here with Celestiall melody their Christmas Caroll of *Gloria in Altissimis Deo &c. Glorie in the highest to God &c.*

Conclude and enter in after all the Angells & Princes of glorie; yet with leaue of the Virgin Mother thy Lady; and prostrating thy selfe at the feet of thy young Lord, acknowledge him, for thy Lord, thy God, thy Sauour; and, thy selfe for his creature, his vassall, his seruant: thanke and blesse both him and his Father for his natiuity, so humble, so poore; and lastly say *Amen.* to all the Angells prayſes: remembering that he is not borne for them, *Sed propter nos homines & propter nostram salutem.*

But

But for vs men and for our safetie.

2. Consider secondly, how the holy Angells going from the stable, where they found and adored their God become man, began thence forward to treat more familiarly with mankind, as their friends, and companions, which formerly they seldome or neuer did; but alwayes in thunder, terrour and maiesty: and with good reason, seeing our nature is now nigher allied to the Godhead then theirs. But stay; to vvhom are they hasting so at midnight to giue these ioyfull tidings? to the Kings or Potentates of the world? O no; they giue noe audience at that time of night? noe entrance, but to their pleasures, ease and sleepe: to the great clarkes and polititians? nothing lesse: they are all too busie in their plots, wiles and circumuentions: and generally all full of pride, presumption, wantonnes and ease; and so most vnworthy both of the message, & the Messengers. They goe to poore, simple, innocent shepheards, vatching and guarding their flocks vvith labour & diligence; and so most fit and prompt to receiue the comfort of this heauenly message, and to find out the Sauour of the vvorld in a cottage, stable and manger, places and termes vvell knowne to their vocation.

Conclude two things, if thou desirest the visitation of Angells and heauenly tidings or inspirations: the first, to empty thy heart from the affections of honours, riches, and pleasures; and to weane thy body from over much sleepe,
ease

ease & gluttouy, vvhich quitte choake vp the plants of yertue: the second, to be euer carefull and vwatchfull ouer the charge, which God hath put thee in, be it great or small: and then neuer doubt but God vvill inspire thee, and his Angells assist thee in all thy endeauours.

3. Consider thirdly, how these poore and deuout shepheards had no sooner heard the good tidings of the Sauour of the world borne in Bethlem, and laid in a manger; but presently cutting off all delayes & excuses, that very night hied themselues thither: *Et venerunt festinantes, & inuenerunt Mariam & Ioseph & infantem positum in praesepe.* And they came vvith speede, & they found Marie, and Ioseph, and the infant laid in the manger. Where giuing first account to S. Ioseph and the B. Virgin how they vv ere sent thither by an Angells voice, to adore their little God, and new-borne Sauour; vvith leaue they crept to the manger, and vv ere the first that in this vvorld beheld that diuine face, *Inquam desiderant Angeli prospicere: on vv hich the Angells desire to looke.* O vvith vvhat humility did they kisse his feet? vvith vvhat heartinesse did they thanke him for his coming, to redeeme the lost vvorld? vvith vvhat deuotion did they offer him their poore and small gifts, a cheese, a loafe of bread, or a dozen of egges? vvith vvhat feeling did they pity his hard, needy & poore estate? & finally vvith vvhat diligence did they labour to helpe and comfort him, fetching vvood, making a fire, stopping vp some breaches against the

vweather &c. O how gratefull vvas this their seruice to the diuine child? how vvas hee pleased? how thankfull for it? how did hee reward and send them away vvith their hearts brim-full of ioy and heauenly light? *Et reuersi sunt Pastores glorificantes & laudantes Deum. And the shepheards returned, glorifying and praying God.*

Conclude to follow Gods inspirations & callings vvith promptnesse, shaking of all sloth & tergiuerfation: and vvhat thou dost doe or giue for God almighty his sake, though neuer so small, though a cup of vvater, doe it vvith a ready heart and sincere intention.

4. Consider fourthly, these last vvords of the Euanhelist; *Maria conseruabat omnia verba hac, conferens in corde suo. Marie kept all these vvords, conferring them in her hart.* The most Sacred Virgin ioyned hence forward in one both the parts and exercises of Martha and Mary: as Martha, that is a true and louing mother, shee vvas most carefull and watchfull ouer her little sonne, swadling & vnswadling of him, giuing him the breast, lulling him a sleepe, &c. O vvith what reuerence, humility, & loue did shee performe these things? shee neuer tooke him in her armes, but first falling on her knees, shee adored him as her God; shee neuer gaue him sucke, but on her knees; shee neuer vvrapped him vp, but kissed his feet. Neither did all these functions any way hinder, but rather increase the contemplations of Mary: vvhen the diuine child vvas sleeping or sucking, then vvas shee *Conferens in cordis*

in corde suo, commiserating them in her hart, comparing the two extreames, vvhich encountered in these mysteries: as first, the immensity & maiesty of her Sonne vvith his present litlenes and vveaknes: his celestially Palace, and throne vvith the stable and manger: the reuerence the Angels did him, vvith that of the poore shepheards presently following: vvhat the Prophets had said of him, to vvhat shee now saw: these vvith others vspeakable, vvhere her houely conferences.

Conclude to imitate the B. Virgin and her spouse S. Ioseph, in both these vvayes; so that thy function or charge hinder not thy contemplation and meditation, but let both runne together. reflect and be ashamed, vpon vvhat light occasions and pretences, the first thing left off or omitted are thy meditations; the least toy is sure to be preferred before them: & for loue, shame, or our owne good, let vs amend this sloth: let God be first serued, and our soule first fed.

THE THIRD MEDITATION.

Of the Circumcision of our Sauour.

1. **C**onsider first, how our Sauour though euery vvay free from the law of Circumcision, yet hee vvould vndergoe it, out of the desire hee had to suffer for man; and to giue him example, how hee ought to obey, and comply vvith Gods law; and not, as wee vse to doe, seeke all excuses, cases, and escapes

wee can to auoyd it. Behold S. Ioseph with the knife in his hand, trembling to giue such a blow: the B. Virgin her heart pierced with griefe, her eyes swimming in teares, yet with inuincible courage offering her naked Sonne to the knife: and the infant himselfe, well knowing the bitternes of the stroke, feared it wonderfully, and yet ioyntly would haue them giue it. Which no sooner done, and his most pure and precious blood running all about him; as on the one side hee cryed out bitterly, with teares and sobs, as other infants vse to doe, so on the other side hee manfully bore it and offered it to his Eternall Father, as a pledge, that one day hee would pay in the same coine the last drop in all his body. Who can conceiue here the teares and compassion of his parents? how his mother wrapped him in her armes, laid him to her breast and bosome? O my Sonne, quoth shee, my Lord, my God, my Spouse; suffer quietly, what thou hast voluntarily vndergone; *Nam verè sponsus sanguinum tu mihi es &c.* For thou art a bloudie spouse to me &c. as thy deuotion shall serue.

Conclude two things; the first, vwillingly to suffer some what for thy owne sinnes, seeing thy Sauour beginneth so soone to shed his blood for them: the second, to obey most promptly the diuine law without tergiuersation or excuse; as also to comply with all the obligations of thy state and condition, whatsoever it cost thee; seeing it hath cost Christ his blood to doe it.

2. Consider secondly, the admirable charity and most profound humility of our B. Sauour in this act of Circumcision: his charity both in shedding his precious bloud at eight dayes old, whereas the promise and contract, as J may say, vvith his Eternall Father, vvvas onely to doe it at thirty three vpon the Crosse: as also in taking on himselfe the smart, paine, and shame of circumcision, to free his Church and faithfull people from so heauy a yoke; and that holy Baptisme so sweet, so easy, should succeed in its place; so that, like the Pelican, hee wounds himselfe to feed vs; and as a louing nurse takes the purge to cure the child: blessed be euer such loue, such charity. Now his humility farre exceedeth here, that of being whipped, crowned & nailed to the Crosse; for all those vvith vvhatsoever els, may happen to innocent men; but circumcision is the badge, the *Sanbenito* of a Jew, that is, a sinner, instituted by God himselfe to that end; and to that onely end vsed and plied by that his people: so that our most pure and innocent Sauour by this act of Circumcision in fact acknowledged himselfe like other infants *In similitudinem peccati*, or like a sinner: a thing point blanke opposite both to his diuinity, and also humanity, as vnited to that person. In his Incarnation hee became man; in his natiuity a poore man; but in the Circumcision hee put on the livery of a sinfull and vvicked man: *Obstupescite Calis super hoc. Be astonished o ye heauens vpon this.*

Conclude vvith shame in thy face, & teares in thy eyes, to condemne thy wonted pride and hypocrisie, that is, to be a sinner in thy life and actions, and yet to scorne and swell, if any man call or esteeme thee so: turne to thy Sauour with humility, desiring at least not to be esteemed better then thou art; and with loue in labouring to giue him content in all things, what so euer it cost thee; and in hauing a most tender care and zeale of his honour in all occasions.

3. Consider thirdly, that although our B. Sauiour freed vs, and ended in himselfe the ceremoniall and carnall circumcision: yet he would haue vs imitate him, and practice in our selues the spirituall one, which is called *Circumcisio cordis. The circumcision of the hart.* He shed his blood for vs seauen seuerall times; in his circumcision; in the garden, where he sweat blood; when scourged at the pillar; when crowned with thornes; when stripped on mount Caluary, where all his wounds bled a fresh; when he was nailed on the Crosse with foure nailes: and lastly when his side vvas opened vvith a lance, vvhen his last blood came forth mixed vvith vvater. These are the *Septem voss. 4. the seauen vuell heads*, whence the 7. Sacraments and all other graces flow into the lappe of the Church. These are the seven Circumcisions, he vvould haue vs imitate; the first in our exterior senses; the second in the interior, especially in those two of Anger & Concupiscence; the third in our proper and selfe; vvill;

vill; the fourth in the stubbornnesse of our vnderstanding; the fifth in our temporall abundance, to helpe our neighbour; the sixth in all our vanities, riots, and superfluities: the last in the very middle of our heart lancing & opening a passage for all grosse and noxious humours to runne out at: and thus pure and holy, to enter our selues amongst the familie and true children of our B. God and Sauour.

Conclude to circumsise and purge thy selfe two wayes; first by thy owne hand, in mortifying and bridling all thy passions, appetites, and disordinate affections; secondly, in bearing vvith patience, vvhat crosses so euer shall fall vpon thee by others, vvith vvhat intention so euer they doe it, good or bad.

THE FOVRTH MEDITATION.

Of the most holy name of Iesus.

1. **C**onsider first, how true it is, *Qui se humiliat, exaltabitur*; he that humbles himselfe shal be exalted. For vvhereas the Sonne of God did cast and abase himselfe so low in the act of circumsision, as to suffer the marke or brand of a sinner to be imprinted on his virginall body: presently his Eternall Father would honour and exalt him vvith the name of Iesus, that is the Sa- uour or Redgemer of sinners; to giue all the vvorld to know, how farre his most inno- cent sonne vvvas from being a sinner himselfe; so far-

re; that he onely vvas able to pay and satisfie for all the finnes of the vworld. And againe this name of Iesus vwould he haue preferred before all his other names and titles; and so authorised, esteemed and reuerenced of all, both men and Angells; *Vt in nomine Iesu omne genu flectatur, terrestrium, celestium & infernorum*; that in the name of Iesus euery knee bowe of the celestials, terrestrials and infernals. Men and Angells with loue and reuerence; the deuills vvith feare and trembling. O vvith vvhat ioy & spirituall sweetnesses did Ioseph & the Virgin mother pronounce first this most delicious name; saying. Iesus is his name; as vvell knowing in the excellencies and *grandexas* included therein: & the Angells, no doubt, present made low reuerence & obedience at the first sound thereof. But aboue all the holy Infant accepted this name vvith greatest ioy and content, thanking and promising his Eternall Father, to comply entirely vvith the obligations it brought vpon him, vvhat labour and paines so euer it should cost him.

Conclude euer to vvorship & reuerence this holy name of Iesus vvith all thy heart, tongue and knee: thanke the Eternall Father for all the honour he hath donne his Sonne by this name; and begge of him, thou maist euer feele the sweetnes and vertue of it in thy heart.

2. Consider secondly, how directly our B. Sauour complied vvith the obligations of this name of Iesus; for his vvhole life and death vvas ordained to nothing else, but to our good and
salua-

tion; well may he be compared to the *Lignum vita*, the tree of life specified in the Apocalyps; *Per menses singulos reddens fructum suum*, & *folia ligni in sanitatem gentium*; rendering his fruit every month, and the leaues of the tree for the curing of the Gentiles. Where vvee find the trunk, the fruit, the leaues: The Tree or trunk was of life; for in his life he taught vs, by his death he redeemed vs, vvith his resurrection he receiued vs, in his ascension and sitting at his Fathers right hand, he pleadeth and secureth our saluation, and is our Iesus: The fruit came every moneth, that is continually through the vvhole yeare; for he neuer ceased day nor night, sleeping nor waking, to contriue and perfect our saluation; for this he fasted, watched, prayed, trauelled, rounded incessantly sea and land, poore, needy, bare-foot, and euery vvhere persecuted, slandered, calumniated; and all this to shew and proue himselfe our Iesus. The leaues were *Salus gentium*, the health of nations: for how many thousands did he heale, both corporally and spiritually, wheresoeuer he went? his vvords raised the dead to life, a glance of his eye turned sinners to Saints; the touch of his hand cured all infirmities; the spittle of his tongue cured the blind; the hem of his garment stopped the fluxe, in fine; *Virtus de illo exibat*, & *sanabat omnes*; Virtue vvent forth from him, and healed all his sacred humanity had not a leafe, a thought, a motion, but

was to vs health and Iesus; though to himselfe paine, sweat and bloud.

Conclude vvith humble, yet hearty thanks vnto this thy Iesus for all: confide in him in all thy aduersities and say; *Ecce Deus Saluator meus, fiducialiter agam & non timebo*: Behold God is my sauour. I vvill doe confidently, and vvill not feare. Let health, life and all faile me; *Ego tamen in Domino gaudebo & exultabo in Deo Iesum meo*: Yet vvill I be glad in my lord, and reioice in Iesus my God. Resolue also to comply vvith the obligations of the names thou bearest, of Christian, Scholler, Priest, Superiour, or subiect &c.

3. Consider thirdly, that this name of Iesus, *2st nomen super omne nomen*: it is a name aboue all names. Infinite are the titles and names of our Sauour, both as God, and as Man; as God, the Lord God of Sabaoth, the God of hosts, Iehoua, omnipotent, most fearefull, most terrible: as man, Christ, *Emanuel*, *admirabilis*, *Consiliarius*, *fortis*, *Princeps pacis* &c. *Emanuel*, that is God vvith vs maruelous, counseler, strong, Prince of peace &c. But forgetting, as it were, all his other titles, he hath exalted this of Iesus aboue all; in this doth he glory, this he receiued at the first shedding of his bloud: this did he fixe ouer his Crosse, vvhen he triumphed ouer death: this doth he keepe now in heauen: and this shall come thundering before him at the day of iudgement: to this alonē doth he command all heads to incline, all knees to bow: vvith the

the sound of Iesus doth he comfort the hearts of his faithfull in their aduersities, and most at the houre of death; with this doth he raise the dead; that is, sinners to pardon and grace; with this doth he rout and dispell all the foule legions of hell and his enemies; finally, *Non est aliud nomen sub calo datum hominibus, in quo oporteat nos saluos fieri.* There is noe other name vnder heauen giuen to men; vtherin vve must be saued. The reasons why our Sauour doth himselfe glory so much in this name, and will haue vs to reuerence it so much, may be two, the first is his loue to men, for Iesus signifying the Sauour of men, keepeth vs in memorie of his infinite charity towards vs: the second, because it is not a name descending to him from his Ancesters, or giuen him by chance, but atchieued by his owne valour, and the cost of his blood, and so hee triumpheth by it ouer his enemies.

Conclude to glory, reioyce & confide alwaies in this most sweet and delightfull name of Iesus; haue it euer in thy heart vvith loue, in thy mouth vvith respect, in thy knee with reuerence.

4. Consider fourthly, that as Christ, that is, the Sonne of God, become man, containeth in himselfe as in store-house all the perfections both of God and all his creatures: so doth this name of Iesus as a *compendium* or *epitome* include all the other names both of his godhead and manhood: for Iesus signifieth the Sauour of men; now to be such a Sauour, first he must be

be true God, that is Eternall, Omnipotent, Infinite, Immense &c. all these therefore doth the name of Iesus containe: againe that he might merit and suffer for vs, he vvas to be also true man; and not onely that, but a man also most wise, most holy, most innocent, iust, humble, patient; and aboue all most sweet and louing: & as a man to haue perfect health, hee must be found in euery lim and member of his body; so to be a perfect Sauour, as ours vvas, he must be endewed vvith all sauing qualities & perfections: he must be therefore our Father, our Pastour, Master, King, Priest, Espouse, Friend &c. and all these doth this sweet name of Iesus import: so that, who nameth Iesus, nameth God and Man, that is, all perfections, all excellencies created and increated.

Conclude, to settle in thy heart a singular deuotion to the name of Iesus vvith S. Paul, vvho nameth it in his Epistles aboue fve hundred times, and his head being cut of, yet kept the name of Iesus in his mouth; with S. Ignatius in whose heart it vvas found written in letters of gold; and with all, that euer haue been deuout and holy soules: secondly doe all to the honour and glory of this holy name: *Omne quod facitis, quoth S. Paul, in verbo, aut in opere, omnia in nomine Domini Iesu Christi. All vvhat soeuer you doe in vvord or in vvorks all things in the name of our Lord Iesus Christ.* Thirdly confide aboue all things in this name *Quodcumque petieritis Patrem in nomine meo, dabit vobis: vvhat soeuer you*

you aske the father in my name, he will giue it you. in all occasions, in all necessities say with S. Anselme: *O bone Iesu, propter honorem nominis tui, esto mihi Iesus. & salua me. O good Iesus for the honour of thy name be to me a Iesus, & saue mee.*

THE FIFTH MEDITATION.

Of the adoration of the three Kings.

1. **C**onsider first, the great loue and care, that our good God hath of vs: the Sauiour of the world was no sooner borne in the stable of Bethlem, but presently he sent out his messengers to call vnto his knowledge and seruice all sorts of people; an Angell to the Iewes, a starre to the Gentiles: but who gaue eare to this message? who followed this calling? *ô* how fearefull is that sentence, *Multi sunt vocati, pauci vero electi: many are called, but few elect.* But three poore shepheards from Iury, and but three Wise men from the East: & yet the starre was seen and wondred at by many more; and the shepheards also told many more in Iury, that the Messias was borne. See the speed, zeale, and resolution of these deuout Princes; in thirteen dayes, and those short and troublefome, in the midst of winter to post ouer so long and vast a iournie: to enter into foraine Dominions without licence, and without feare to proclaime a new King borne to the Iewes, in the midst of Ierusalem, in the very

court and face of Herod, the bloudest Tyrant, that euer liued, and euer quaking at the found of a successour; and vwho afterward for feare of one, killed his owne Sonne: then to make, no stay in the viewing of that most ancient and famous City, but hied them presently to Bethlem, as they vvere directed.

Conclude to imitate these holy Kings, as well in following readily Gods callings and inspirations, vvithout regard of vwordly respects or difficulties; least thou proue one of the *Vocati sed non electi*: one of the called, but not one of the elect: as also hauing once embraced the vway of vertue, to follow it vvith all diligence, zeale, & feruor, vtill thou find thy Christ: ô vvho can tell me vvhat vve lose sometimes by our sloth, & tepidity in our prayers, meditations, and communions?

2. Consider secondly how departing from Ierusalem towards Bethlem, the starre re-appeared, and led them to the stable of Bethlem; vvhere casting forth greater light, new rayes, & splendour, gaue them to vnderstand, that they vv ere at their iourneys end; *Et grauisi sunt gaudio magno valde*: and they reioyced vvith exceeding great ioy: but as their ioy vv as great, so no doubt their vvonder and astonishment was nothing lesse, to see how farre otherwise things outwardly appeared, then they had hitherto imagined; they thought to have found a newborne King, most powerfull, most rich; sumptuous in his palaces, courtiers and seruants; and

and therefore they vvent first to Ierusalem the regal City, vvith *Vbi est qui natus est Rex Iudaorum?* vvhere is he that is borne King of the Iewves? but here vvhat doe they find? *Intran-tes domum* (vvhich vvvas a stable) *inuenerunt puerum cum Maria matre eius*, entring into the house they found the child vvith Marie his mother, a young maid vvhich a child in her armes, for it is not mentioned that S. Ioseph vvvas there: O vvhat vvould humane iudgement, vvhat vvould the great Sages & Politians of the vvorld hane thought here? marry haue torned their backs, and thought them selues deceiued: but not so these holy and truely Wise men; they gaue more credit to the diuine calling, then to humane reason; & so entring saluted most humbly the Uirgin Mother; gaue her account of their calling, & all that had passed at Ierusalem, and by the way; begged leaue of her, that they might adore that her little Infant, vvhom they acknowledged for their God and Creatour &c.

Conclude to thanke God daylie for calling thee to the Catholike faith, by the starre of his holy grace & inspirations: next take heed of curi-olity in matters of faith; for belieue it, they follow not the rule of shallow reason or policy, but a more hidden and higher straine; so that, *Qui scrutator est maiestatis, opprimetur à gloria*. He that is a searcher of the maiestie shall be oppres-sed of the giorie.

3. Consider thirdly how these deuout Prin-ces, and the first pllgrimes of the holy land,

hauing obtained licence to make their adoration; presently opened their coffers and rich treasures, vvhich they had prouided; and prostrating themselues at the Infant Iesus his feet, acknowledged him for the true and liuing God; for the soueraigne King of the vvhole vniuerse; and for a true mortall and passible man; & therefore offered themselues vnto him, as creatures vnto their Creatour, as slaues and vassalls to their Soueraigne; and as seruant to wait and assist him in his necessities: which also they signified by the gifts they offered; for the Incense signified their adoration of him as God; the Gold, their tribute, as to a King: the Myrrhe to comfort and strengthen him as a mortall man: *Aurum, thus, myrrham, Regi; hominique Droque dona ferunt. Gold, incense, and myrrhe they present to a King man, and God.* The diuine Infant spoke not vnto them with outward voice, but in his countenance he shewed his ioy and content; and in their hearts he spoke a new language vnto them, filling them full vvith the three spirituall gifts correspondent to theirs; to vvith faith, hope, and charity: by faith; as in a cloud of incense, they saw the vvhole mysterie of the Incarnation vvith the rest of our holy faith: by hope; as in the bitternes of myrrhe, their expected mans redemption by his death & passion: and by the purest gold of charity their soules vvere inflamed and vnited vnto him.

Conclude to make after them thy adoration in like sort; and vvith gifts of thy heart, not vnlike,

like, offer him the incense of faith and religion; the gold of loue and piety; the myrrhe of penance and mortification: & if thou doe this feelingly, and sincerely, thou wilt find him *Largum remuneratorem.* A large rewarder.

4. Consider fourthly the vspeakable ioy & content, vvhich the diuine Infant Iesus conceiued in his soule, to see so timely fruits of his Incarnation and Natiuity: for in these three men was principiated the calling of the Gentiles to saluation; the conuersion of the vvhole vworld; the confusion and dispossessing of the Deuill of that vniuersall tyranny, he had so long borne ouer poore man; thence the infinite glory of God, conquering the deuill and vworld in his Saints and Martyrs of all sorts: no man can expresse this his ioy, but himselve, vvho onely knowes the true value of soules, and the loue his Eternall Father beareth them. The B. Virgin also and S. Ioseph bore a great share in this his ioy: & with what Iubilees of her heart, vvhat inflamed thoughts, vvhat vvatry eyes, did shee blesse, thanke and prayse the Eternall Father, for that now the clouds of iufidelity began to disperse, and the light of Gods knowledge to extend it selfe beyond *Iudea*, ouer the face of the whole earth: that now began the Reigne and Kingdome of her Sonne, so long since foretold by the Prophets, and lately promised her by the Angell.

Conclude & ioine thy selfe vvith *Iesus Maria Ioseph*, and adde one hearty *Amen*, to all their

praifes, and thankes giuen to God: and know that this is the Christ-masse day of vs Gentiles; vvherein Christ began to leaue the blind Iewes, and passe ouer to vs: receiue him vvith an humble heart, vvelcome him vvith all loue & gratitude: and take heed of losing him againe, as the Iewes did; and as many Christians also doe of all estates; for noe state can secure any man.

¶ Consider fifthly, how these holy Kings hauing performed their homage and offerings, and taking leaue of the B. Uirgin and S. Ioseph, vvith great humility & reuerence, leauing their hearts behind them in the stable, began their returne and journey homeward: when it was reuealed vnto them, that they should not returne by Ierusalem to Herod, as he had requested them for his owne vvicked ends, and they had promised, but take an other vvay, as they did: & being returned home, tooke also an other vvay and course of life: forsooke their crownes and estates to practice and imitate the better the humility and pouerty, they had seen in their new-borne Sauour; and so went vp and downe those vast countries, preaching and communicating to those blind, and barbarous people the great & heavenly mysteries, they had seen; vntill at length for the sayd truth, they lost their lues, & receiued the glorious and neuer-fading crownes of martyrs. In all vvwhich vve may plainly see the vvonderfull prouidence, care, and loue, that God hath of those, vvho totally cast themselues into his hands, seeking onely to serue and please him;

him; *Veré in manibus suis portabit eos, ne unquam offendant ad lapidem pedem suum*; he vwill truly beare them in his hands, least perhaps they knock theire feete against a stone; as he did these holy men, vvho sincerely and deuoutly fought him.

Conclude to cast thy selfe, & all that thou hast into the hands of his diuine goodnes; & be confident he vwill neither faile, nor forsake thee, if thou first forsake not him and his commands: resolue also now to vvalke an other vvay then formerly, since Christ hath been pleased to call and place thee so night about him; take heed of returning to thy old vomit, lest he cast thee off, and quite forsake thee.

THE SIXTH MEDITATION.

Of the Purification of the B. Virgin Mary.

1. **C**onsider first, how forty dayes being expired, the law commanded the woman to repaire vnto the Temple in Ierusalem, there to be purified, and to offer her first borne Sonne vpon the Altar, as a tribute and duty to God Almighty: but vvhat vvas this law to the B. Virgin or her Sonne? vvas either shee defiled in the childbirth, or he borne a slaue? see and imitate this obedience and humility of the B. Uirgin: her dearest Sonne vvould be circumcised, and so take on him the badge of a sinner, vvho came to redeeme all from sinne: his Virgin Mother.

would now be purified, as other women, by which she lost in the world the opinion and esteeme of a Virgin; & was held no better then other married women: and yet she was the first that set vp the banner of Virginitie, she that demurred vpon this point onely of the Angells message, she that was more ready to leaue to be the mother of God, then to endanger the least stain of her purity: she finally, whose singular title was to be, *Virgo ante partum, in partu, & post partum: a Virgine before in, and after her bringing forth.* Who can now, but her selfe, conceiue the profoundnes of this humility, that notwithstanding all these respects, she had to her virginity, and no obligation at all to this law of purification; yet she would obey it, and so lose with the world the reputation of a Virgin? O how like her Sonne *Sine peccato, sed non sine similitudine peccati? Without sinne, but not without the likenesse of sinne?* but vce, how vnlike to either? *Qui cum peccatores esse volumus, tales haberi aut apparere non volumus? who will be sinners, and yet will not that we appeare soe?*

Conclude to accompany them in spirit vp to Ierusalem: embrace the vertue of humility; be not ashamed to be esteemed, at least vwhat thou art; if thou canst not yet ouercome thy selfe further; resolue also to comply with the law of God, and those of thy obligation, with a free, large & franke heart, scorning as vnworthy of a noble soule, this shuffling & hackling vpon euery toy, as afraid to ouer doe.

2. Consider secondly, how leauing the stable of Bethlem, a rich store house for all that should deuoutly visit it; they tooke their way to Ierusalem: vwho can expresse vwhat passed in the breast of the diuine Infant Iesus, when he came ywith in view of that euer rebellious City? vwhat contradictions, affronts, persecutions he vvas to suffer of that vngratefull people? now he saw himselfe enter into it in the pious armes of his Mother; but then dragged and haled by the fury of his enemies: certainly vve may piously thinke, that he began now to weepe ouer thet miserable place, as afterward wee read he did. Coming thither, and entring into the Temple, there met them old Simeon, a iust and holy man, sent thither by the instinct of the holy Ghost; vwho had promised him, that he should see the Sauour of the vworld, ere he died: here he met him, adored him for his Soueraigne and God; vwith the Virgin Mothers leaue tooke him in his armes; and full thereby vwith new light in his vnderstanding, new heat in his breast, lifting his aged face to heauen, full of deuotion, ioy, and raptures, like the dying swan, celebrated his owne funeralls vwith a, *Nunc dimittis seruum tuum Domine; now thou dost dimisse thy seruant, o Lord*; vwalking on in this procession with Iesus in his armes, till he came to the holy Altar. This is that procession, yearely represented by the Church on Candle-masse-day; and the most solemne that euer vvas made on earth, if you consider the persons in it.

Conclude with a new deuotion to this holy Mysterie, and to the parties therein specified: be confident, as old Simeon was, of Gods promises, but so, as thou also be euer a loyall & faithfull obseruer of his commandements: finally, whensoever thou entrest the Church, to meet thy Sauiour, doe it vvith the faith, deuotion and zeale of this good old man.

Consider thirdly how coming before the Altar, the B. Virgin receiued of old Simeon her beloued Sonne, and falling on her knees offered him vpon the Altar vnto his Eternall Father, due vnto him by both the titles of his and her *Primogenitus*; *first borne sonne*; and vvithall drawing forth a paire of turtles or pigeons, gaue them vnto the Priest, according to the law, to signifie vnto vs, that although Christ offered on the Crosse, or on the Altar in sacrifice, be an offering of infinite value; yet it will little auaile vs, vnles vvee ioyne therevnto our owne good vvorkes and satisfactions. But vvho can here expresse vnto me the spirit and deuotion, either of the Mother or the Sonne in this passage? the Mother laying him on the altar, quitted & gaue vp her right she had in him, vnto the Eternall Father, well knowing the value, and vvorth of vvhat she offered; yet begging notwithstanding vvith all humility & submission, to returne him vnto her, if it were his pleasure; that she might both serue him, as his true hand-maid, & nurse him as his mother. The Sonne, how willingly and contentedly did he lye on the Altar? as the first

first gratefull sacrifice, that euer vvas offered to
 His Father, and as a figure of the Altar of the
 Crosse, whereon he was to be offered *In holocaustum
 vespertinum: as an evening holocaust:* here
 is fulfilled that of the Psalme, *Holocaustum &
 pro peccato non postulasti, tunc dixi, ecce venio.*
Holocaust and for sinnes thou didst not require,
then said I behold I come.

Conclude, whensoever thou seest thy Saviour
 offered vpon the Altar, to offer thy selfe also
 with him; thy heart, thy affections, thy good
 workes; that thorough his worth, and value of
 his merits, thou also maist be an acceptable
 oblation in the sight of God: ioyned also with
 the B. Virgin in her prayers and deuotions; that
 so her Sonne Iesus may the sooner heare and
 grant thy desires.

4. Consider fourthly, how here is verified
 the saying of the Psalme: *Suscipimus Deus mi-
 sericordiam tuam in medio templi tui: vve haue
 receiued thy mereie, o God, in the middles of thy
 temple:* for God the Father by the Priest, his
 publike Minister deliuered vs againe his onely
 Sonne from of the Altar of the Temple; where
 the Virgin Mother as our procuratresse recei-
 ued him in our name, before vvitnesses old Si-
 meon, Ioseph, and the holy vvindow Anna; so
 that the act vvas publike, solemne, and euery
 vvay authenticall, and an act not of pure gift
 and donation onely, as formerly in the Incarna-
 tion it vvas, vvhen was verified that, *Sic Deus
 dilexit mundum vt filium suum unigenitum da-*
ret;

ret; Soe God loued the vworld, that he gaue his only begotten sonne; but an act also of sale or buying; for the B. Uirgin ere she could recouer him of the Priest, gaue him in his hand five sicles, that is ten shillings, for him; otherwise he had remained there a sacrifice to his Father. Blessed for euer be the goodnes, the sweetnes, the loue of our Iesus; that giueth vs leaue to talke in this sort of him, and yet with truth: that hath ginen himselfe vwholly ouer to be ours, for our good, our saluation, our blisse; so that when wee offer any things of his vnto his father, wee offer nothing, but what goodnes hath made ours. Reioyce o my soule, and take possession of so great treasures; *Intra in thesauros Domini tui. Entre into the treasures of thy Lord.*

Conclude vvith most humble thanks to all the parties, that concurred in this sale and deliuey of thy dearest Sauour; and especially to the Lambe, that vvas bought and sold, *Quia voluit. Because he vvould.* The surest way to enioy him, is the vnion and exchange of hearts with him; deliuer vvhatsoever thou art vnto him, and thou art secured of vvhatsoever he is, or can doe for thee: then maist thou say, *Dilectus meus mihi, & Ego illi. My beloued to me, and I to him.*

5. Consider fifthly how the solemnity being ended, and the B. Virgin full of ioy and heauenly comfort, ready to returne vvith holy Ioseph and her little Iesus, to dwell in her owne home at Nazareth; behold old Simeon inspired by the holy

holy Ghost, began to declare vnto her the contradictions, perlecutions, and reproches, which that diuine child vvas to suffer in the vvorld, and especially in that vngratefull City: *Sed & tuam ipsius animam pertransibit gladius; and thine owne soule shal a sword pearce;* the sword to wit of compassion, griefe & sorrow for his so vnde serued sufferings. O diuine vvisedome! *Quam inscrutabilia iudicia tua & inuestigabiles visa tua?* how in comprehensible are thy iudgements, and thy vvaies unspeakeable? what necessity was there, that these objects of griefe should be foretold to thy most innocent Mother so long before hand? vvas it not sufficient, that then, when they vvere to happen, her sorrowes should swell according to the measure of her loue, that is, beyond all measure? but that she should liue alwayes vvith this corrosiue of her heart; with this bitter worrne wood in her palat; to infect and blast the ioyes and delights she must needs enioy in thy heauenly preface and company? can either her loyalty towards thee euer faile, that she may deserue a check: or thy loue towards her slacken; that she need merit it euer anew by her anguishes for thee? & nothing lesse; both vvere grounded vpon a surer foundation, then to faile: it vvas nothing but the effect of his loue towards her; and therefore he vvould liken her in all things to himselfe: that is, as he passed not a minute vvithout a most fresh & piercing memorie of his future passion so she also should neuer looke on his diuine face, vvhich reioyceth

O

both

both heaven and earth; but presently she should see there his afflictions and her owne griefes & feares.

Conclude to contemne all the prosperities, & iollities of this life, and to embrace aduersities, vvhich vway soeuer they come, as speciall gifts and pledges of Gods loue towards thee and remember, that in this thou shalt liken, thy selfe to thy B. Sauour, and his Virgin Morher, the Lady and Mistres of thy heart.

THE THIRD CHAPTER,

*Of our Sauours child-hood and education
till his Baptisme.*

THe holy Euangelists haue left little, or nothing to vs of our Sauours actions till his age of thirty yeares, vvhhen he began to teach and preach, except his flight in to Egypt, and returne from thence; his losing himselfe in Ierusalem, and his finding in the Temple; and lastly his returne to Nazareth, his liuing in obedience vnder his parents, vvvith his increase in age and grace before God and men.

THE FIRST MEDITATION.

Of our Sauours flight in Egypt.

Consider first, how truly it is sayd of our Sauour Christ, *In laboribus à iuuentute mea:*

man; in labours from my youth. You have seen the pouerty and nakednes, in vvhich he vvas borne; witnes the cold and ruinous stable of Bethlem: but now they are come home to Nazareth little also and poore, yet better, because at home; and welcomed by their friends and kindred: S. Ioseph falleth to his trade, to earne bread for his houshold, the Sonne and Mother of God; the B. Virgin setteth and accommodateth vvith in doore, a poore houshold stuffe for a quiet life at least, how sparing so euer. When behold a sudden & fearefull voice of an Angell, at midnight, rouseth Ioseph out of his sleepe, vvith a *Surge & accipe puerum & matrem eius, & fuge: arise, and take the child, and his mother and flee*: but vvhither; O Lord? to Bethlem againe? noe, you vv ere there amongst your kindred and vvell vsed. To Ierusalem the royall City? no, *Qui in domibus Regem sunt, mollibus vestiuntur. They that are in Kings houses are clothed in soft garments.* To the furthest countreyes of the East, to the late three Kings. nothing leafe; but *Fuge in Aegyptum; flee into Egypt.* that barbarous nation, that oppressed you so long, and made you slaues a nation, that euer hated a Iew, & vsed him cruelly; thither must be your banishment, till you heare further from me. O vvho can expresse the fright of pore Ioseph? the affliction of the B. Virgin, vvhen shee saw him come halfe distracted vvith feare to tell her of it? and yet the sudden resignation of both to the vvill and command of God?

Conclude to vnderstand at length & embrace willingly and promptly the vwayes and exercises, vvhherewith God doth vse to traine vp his best seruants; not suffering them to fasten a foot in the ease and commodities of this vworld; but raise their hopes euer vpward to himselfe: remember what Christ hath told thee; *Non est seruus maior Domino suo; si me persecuti sunt & vos persequantur.* The seruant is not greater then his maister; if they haue persecuted me, you alsoe will they persecute.

Consider secondly, vvith vvhat hast they depart away before day, without taking leaue of their neighbours and kindred; vvithout making any prouision for their long iourney; vvithout leauing order about their house or furniture, forcibly left behind; all vvwhich vvould haue cost other gossips a fortnights time: but this holy couple take care for nothing, but to saue their best iewell, that is, Jesus Christ from the hands of his enemies; for the rest they remitted all to Gods prouidence; *Exeunt de domo sua & de cognatione sua*, they goe forth out of their house, and out of their kindred. And take a long iourney of twenty dayes, at least, ere they enter into Egypt, going the nighest vvay; but farre longer, traouelling as they did, (as it is thought) round about, thorough the same desert, by vvwhich the Israelites had anciently passed; for feare, lest going, through peopled places, they should be descryed and stopped. Ponder now vvho can, the toile, vvants and discommodities
incident

incident to such a way, so long, so barren; and to such trauellrs so poore, so vnprovidd, so hastned with feare. O my soule compassionate at least, the B. Virgin vvith her Sonne in her armes so oft in the day tired, vvearied and siting downe; S. Iosephs care also and anguish for a bit of bread in the day, and a poore lodging in the night. O potent Infant, Lord of heauen and earth; couldst not thou vvith one of thy millions of miracles for the freedome of others, haue now freed thy parents from all these miseries?

Conclude vvith a most tender compassion of these holy pilgrimes; vvishing from thy heart thou couldst doe them any the least seruice: learne of them to breake through all naturall affections, obligations and commodities, vvhen any thing of the seruice and vvill of God comes in thy vvay: and hauing once receiued thy Christ into thy breast, fly rather into a thousand Egypts and slauieries, then hazard to lose or be robbed of him.

3. Consider thirdly; how being at length arrived in Egypt, we may well say, that though their iourney vvcre at an end, yet their labours and discommodities began afresh: for if in Bethlem amongst their owne nation and kindred they found no better entertainment than a stable for their lodging: vvhat comfort, may vvee imagine, could they find in a nation barbarous, infidell, and a peculiar enemy to that of the Hebrews? O my soule, open thine eyes and thou shalt see great and large matter of pity and com-

miseration, in the space of seuen or eight yeares, vvhich, as it is thought, this their banishment endured S. Ioseph getting some small cottage or roofe to couer his head in, fell presently to his trade of carpenter, to earne daylie food for the Sonne and Mother of God: neither vvas the B. Virgin idle, but vvith her heavenly modesty, humility and gracious be hauiour, gaining fauour vvith the grauest matrons of the place, got of them some worke to spin, fow, or the like; vvherwith she holpe to feed and cloth her little Iesus; vvho, as he increased in age, doubles increased also their ioy and comfort vvith his blessed company: and gained amongst the neighbours more loue and esteeme by his more then Angelicall sweetnes and demeanour.

Conclude to accompany in spirit & deuotion this diuine family of *Iesus, Maria, Ioseph*; offering and wishing thou couldest stead them in any thing: and learne of them such humility, modesty and mildnes of carriage that thou maist liue vvith, nay gaine vpon the fiercest and most vntamed dispositions, and vvay vvardnes that, can be.

4. Consider fourthly, how the bloody Herod vvith neuer heard of cruelty and rage, hauing massacred all the Infants of Bethlem, and the places round about; nay, to be sure, his owne Sonne also; and yet missing of his intent, which vvas amongst so many, to kill Christ, fell afterwards into infinite miseries and diseases so that vvith despaire he killed himselfe, and died euerglastingly.

lastingly. When the Angell returning to Ioseph, bad him take the child and his mother and returne home into the land of Iſrael; *Defuncti sunt enim, qui querebant animam pueri: for they are dead, that sought the life of the child.* Ioyfull tidings for all, and for little Iesus himſelfe, when his parents told him of it. See how they goe to take leaue of their neighbours, and thoſe to whom they had been any vway beholding: thanking them for the courtesies receiued of them, and humbly asking pardon, if they had any way offended or moleſted them: O vvhhat heart ſo frozen, as vvould not be inflamed? vvhat eyes ſo ſtony, as vvould not melt into teares; at the thanks & farevvell of ſuch Saints? no doubt but many vv ere heartily grieued to loſe their company; many conducted them to the tuwnes end, many gaue them ſome almes, to helpe them on their vway: and vv as there none, thinke you, that kiſſed little Ieſus vvith melting ſoules & filled his apron or pockets, vvith ſome ſmall knekes or plummes? ſurely I cannot belieue, but that he had in ſo long time wonne vnto him the hearts and ſoules of many.

Conclude to leaue Egypt, that is. thy vicious and inordinate affections and paſſions; that thou maiſt goe vvith thy Chriſt, thy Ieſus, into the land of promiſe, take heed thou bee not left behind. Fly ambition, nothing vvill bring thee ſooner to ruine; *Deus enim ſuperbis reſiſtit, humilibus autem dat gratiam.* For God reſiſteth the proud, and giueth grace to the humble.

THE SECOND MEDITATION.

*Hovv our Saviour vvas left in Ierusalem,
and found in the Temple.*

Consider first, how the B. Virgin and S. Ioseph returning from the feast of Easter; for vvhich they vsually went vp to Ierusalem euery yeare ; our B. Saviour, beeing now some twelue yeares old, remained behind; vvhich, the one supposing him to be in the company of the other, missed him not, till they came to their first nights lodging; vvhich finding him not, nor amongst their kindred and acquaintance; how, doe you thinke, did these two Cherubins, set to couer and guard the Arke of God, looke one vpon the other? vvhich amazement, what anguish, vvhich desolation oppressed their hearts? and it according to the quantity of loue, be also the measure of grieffe, vvhich can explicate or imagine the sad plight of his sacred Mother? sure that shee had lost her dearest Iewell, but why, where, & hovv, most vncertaine: O hovv did shee (and S. Ioseph also) passe that night in prayers, teares, and sighs for her beloued? and before day hovv did she say, *Surgam & quaeram quem diligit anima mea; I will rise, and I will seek him, vvhom my soule loueth.* but alas! *Quasiuit & non inuenit, he hath sought him, & hath not found,* through all the wayes, lodgings and streets of the vast City of Ierusalem. Now
shee

shee feared, Simeons prophecy vvas come vpon her; and that this vvas that svord of griefe, should passe her thorough. one vvhile she feared some secret enemy had carried him avway; an other vvhile, that he had absented himselfe for some misdemeanour, fault, or vnvvorthines of hers &c.

Conclude vvith a most tender compassion of this distressed couple: pity the poore Uirgin, now tired, and not able to dravv her legges after her; vvithout meat, drinke, or sleepe, for two dayes and nights, together; and yet hourelly vvith lesse and lesse hope of finding him, than at the beginning: vvish from thy heart, thou couldst giue her any good tidings of her sonne, and learne of her to beare vvith patience and resignation all afflictious and discomforts, vvich God shall giue thee.

2. Consider secondly, how our B. Sauour foresaw very vvell the great griefe, his absence vvould cause in the tender heart of his mother, and felt in himselfe no doubt, a most filiall compassion and pity for her: yet vvith diuine magnanimity & courage, he vvould both leaue her for a vvhile in all thof: anguishes of a comfortles mother, and also breake himselfe of the naturall affection and duty of a Sonne; to leaue vs a perfect example, that flesh and bloud is not to be respected, when the honour of God, & the spirituall profit of our neighbour calleth an other way. O my soule, stay now in Ierusalem, in the temple vvith thy Sauour, follow him

close, and lose him not for a vworld: see vvhath he doth these three dayes, vvhether he eateth, vvhether hee sleepeeth Behold him all the day vpon his knees in the Temple in prayer & supplications to his Father; farre short was Salomons solemnity, and dedication to this, *Quia plus quàm Salomon hic: Because more then Salomon here:* at the euening he goeth about begging a peece of bread for his supper: Oat how many doores might he suffer a repulse, or a cold, God helpe thee? At night, he either retirith himselfe into some hospitall for lodging, or lyeth, it may be, vvithin the Churchporch vpon some bench or stall: and yet he it is, vvho feedeth and clotheth the beasts of the field, & the birds of the aire; *Panis hominum & Angelorum, the bread of men and Angles.*

Conclude to imitate thy sweetest Sauour, in his pouerty, humility, and seruency of prayer: offer to his Eternall Father, vvhatsoever he hath done, or suffered for thee, in satisfaction & accomplishment of vvhatsoever thou comest short in: let nothing take place in thy heart of Gods seruice and the good of thy neighbour.

3. Consider thirdly, how the third day the Scribes and Doctours of the law meeting together in the Temple to conferre vpon points of the holy Scripture; our B. Sauour came amongst the rest of thy young people, and children, to heare and learne. Here he began to aske questions, and reply vpon the Doctours answers, vvith such vigour, prudence, and vvisedome, & yet

yet vvith such medelty and humility; that as by the one he astonished the greatest Clerkes, so by the other he rauished the hearts of all that vv ere present. And vvhat may vve imagine vv as his dispute vvith them? it is not specified; but vve may vvell presume, that it vv as to open their eyes to see and acknowledge the true Messias: let vs therefore suppose he asked them; vvhen the Meilias so long promised vvould come, for the computation of Daniels vv eekes vv as new ended; and the Kingdome scepter vv as passed from the tribe of Iuda: vvho vv ere to be his parents, poore or rich vvhat kind of Kingdome vv as his to be: in temporall riches, power and lustre; or in spirituall gifes, pouerty, meeknes & humility: vvhat vv ere the f. Kings, that some yeares past came from the East, and enquired for the King of the Iewes newly borne, & vvhat vv as become of that King? finally vvhatsoever they answered, he shewed them: clearly out of the Scriptures and prophecies, that the Messias vv as already come, vvould they haue seen it.

Conclude vvith ioy and comfort of heart to see thy young Master begin to display the rayes of his heauenly light and truth: begge of him, that he neuer leaue thee in darknes, as he left those Doctours and Scribes.

4. Consider fourthly, how the distressed, and now hopelesse Virgin, hauing in vaine vvandered for tve dayes and a halfe in the search of her most beloued; shee came at length into thee Temple,

Temple, to make her prayers and deuout complaints both to him and his father: vvhether casting vp her eyes, shee sauu him in the midst of the Doctours, arguing & disputing vvith them. O my soule neuer thinke to couceiue the ioy, comfort, and new life, that suddenly reuiued & dilated the heart of this euer glorious Virgin: for as farre off as thou art from the degree of loue shee bare him, so farre vvilt thou euer come short, either of the sorrow shee suffered in his absence, or the ioy shee felt in his presence: yea some vvill preferre this before that vvich shee had at his resurrection, because of that shee had a certaine hope and confidence, but at present shee knew not, vvhat to hope or thinke. Behold how shee embraceth and huggeth him; *Inueni quem diligit anima mea, tenebo & non dimittam.* I haue found vvhom my soule loueth I vvill hold him, and vvill not let him goe. Harken to her sweet and amorous complaint: *Fili, quid fecisti nobis sic? ecce Pater tuus & Ego dolentes quarebamus Te.* Sonne, vvhy hast thou soe done to vs? behold thy father and I sorrowing did seeke thee. Tell vs dearest Lady, how comes S. Ioseph to be his father, and yet thou a Virgin Mother? noe humility but thine, could euer stoope so low, as to honour thy dearest spowse vvith the obscuring of thy purest virginity in the opinion of men.

Conclude 'to imitate in euery point this search of the B. Virgin, whensoever thy Sauour shall seeme to absent himselfe from thee: that

is,

is, first to see and be sorry, for vvhat thou maist haue offended him in; then let thy search be vvith humility and perseuerance: thirdly complaine vnto him with a lowly confidence; *Vt quid Domine posuisti me contrarium tibi? factus sum mihi metipsi grauis &c.* vvhy hast thou set me contrarie to thee? I am become burdenous to my selfe &c. lastly seeke him in the Temple, *In domo orationis, in the house of prayer.* And thou shalt soone find him, *In medio cordis tui. In the midds of thy hart.*

5. Consider fifthly our Sauours answer vnto the complaint of his parents: *Quid est, quod me quarebatis? nesciebatis quia in his, qua Patris mei sunt, oportet me esse.* VVhat is it that you sought me? did you not knowv, that I must be about those things vvhich are my fathers? Which although those great Doctours vnderstood not, supposing none other to be his father, but Joseph, as the B, Uirgin had styled him; yet he gaue hereby plainly to vnderstand, that his true and naturall Father vvvas he in heauen; vvhole seruice therefore vvvas to be preferred before all respects of carnall parents, selfe ease, and content, or any corporall commodities vvhatsoever. O if vve could once learne this lesson perfectly of our Sauour; to doe in all things his vvill, as he did his Fathers, and not our owne, how happily and contentedly should vve liue, euen in this vvorld? Hauing said thus vvith a diuine maiesty, and a sweet frowne, he presently yeeldeth himselfe vnto his Mother, and with prompt obedience and hu-

militie goeth home vvith her: and by the way recounteth, no doubt, vnto her, the reason of vvith drawing himselfe from them in that sort: the dispute he had vvith the Doctours in the Temple; & how he had passed those three dayes and nights; promising her vvith an all-rauishing grace and sweetnes, neuer more to leaue her in the like manner: and how vvarily did this chance & her loue force her to looke vnto him euer after, vvell knowing the treasure shee had, or lost in him?

Conclude vvith two resolutions; the one to direct thy ayme and intention, according to the vocation, God hath placed thee in, really and sincerely to comply vvith his vvill and pleasure; and prefer this euer before all other respects: the other; that hauing by Gods mercy recovered once his grace, vvich thy sinnes had lost thee, looke to it more vvarily for the future; such treasures are not so easily recovered.

THE THIRD MEDITATION.

*Of our Saniours education at Nazareth
vntill his baptisme.*

1. **C**onsider first, how vvee find nothing vvritten of our Saniour from his age of twelue to thirty. but onely that he went to Nazareth vvith his parents, and vvvas subiect and obedient to them; *Et proficiebat sapientia, & gratia, & aucte apud Deum & homines.* And
ho
fer
per

he proceeded in wisdom, and grace, and age
 with God and men. So that in preaching & tea-
 ching the whole Euangelicall law and doctrine,
 he spent but three yeares, and thirty in the pra-
 ctice of humility and obedience; to teach by a
 most efficacious example all those, that pretend
 to be preachers and teachers, to lay first in them-
 selves the deepe and sure foundation of true obe-
 dience and humility; without which no other
 vertues are secure; and all science and eloquence
 but a blast of vwind. Nay S. Paul seemeth to re-
 duce all the merits of Christ, vnto these two
 onely vertues: *Humiliauit semetipsum, & factus*
est obediens usque ad mortem, propter quod &
Deus exaltauit eum &c. He humbled himselfe,
 and was obedient vnto death, for the which thing
 God alsoe hath exalted him &c. For his obedience
 and subiection: O how different is the present
 practice of the world? how many skip into the
 pulpit, and leape into the chaire, before they
 know the A. B. C. of these, or other vertues?
 how many are there, vwho for thirty yeares of
 prelacy or command, can count three of true
 humility or subiection to their superiours? and
 yet Christ being the Creatour of all things, and
 monarch of the world, obeyed for thirty yeares
 a poore Virgin and a simple tradesman; and
 would be a Matter, and gouernour but three.

Conclude with confusion in thy heart to see,
 how promptly thy Sauour hath obeyed his in-
 ferious and creatures, and how scantily and im-
 perfectly thou dost the same to thy Superiours.

and Prelates: resolute at length seriously to ground thy selfe in true obedience and humility, *Omni humana creatura propter Deum, to every humane creature for God,* ere thou venture to be a Prelat or Teacher: purposing from hence forward in things indifferent, to doe rather the vwill of others then thy owne.

2. Consider secondly, how great & wonderfull vvas the humility of our B. Sauour; vvhose being a person of that dignity, as he was; whose knowledge comprehended all, that vvas in heauen and earth and penetrated the secret of all hearts; vvhose vvisedome and prudence exceeded that of men and angells, whose power vvas ouer life and death, vvithout controll, in fine, vvhose gifts and graces were all in the highest degree: yet he could and vvould hide & couer all these talents, for so many yeares together, vvithout euer opening his mouth or stretching out his hand to preach, teach or correct any one: but in all his conuersations behaved himselfe like an honest simple young man, as others of his age and vocation; & vvas esteemed no otherwise of his kindred and neighbours: nay some, who had heard the vvonders of his birth and infancy, and had thence conceiued great hopes of him; now as farre sleighted and contemned him, seeing him not incline himselfe to any sort of learning or higher straine of conuersation, than the trade of a Carpenter and poore Mechanick Schollers. I doubt not, vvill easily conceiue, how great humility and mortification this

was: for vvhof vs all. I pray, that is entred the alphabet of any science, or pretendeth any other qualitie of esteeme, can vpon the least occasion hold his tongue or conceale it? neither thinke that our Sauour wanted occasions to shew himselfe, vvhether he daylie saw so much ignorance of men, and sinnes against God.

Conclude and learne this sort of humility: chose rather to be a hearer then a talker, a scholar then a teacher, as farre as thy state permitteth: at least giue place to thy betters and equals to speake before thee: trie this a while, and then tell me, if it be a mortification or no.

3. Consider thirdly, the daylie exercise and occupation of our Sauour, from his child hood vppward to the estate of a man; & thou wilt find a most large and delicious field of spirituall sweetnes & deuotion. His parents vvere poore, and without any seruant; see then vvhath fell to his lot to doe, and doubt not, but he did most diligently all whatsoeuer could be expected from a most obedient and humble child: as, to cower the table, to sweepe the house, make the fire, waite on his parents, goe on errands, and the like; vvhich thou needest not be ashamed to consider in particular, as he vvas not ashamed to practise them for thee; and to that end inspired and willed his parents to command and treat him, as others vse to doe. Being now growne bigger, he takes the harchet and saw in hand, and vworkes as a prentice to Ioseph, not for re-creation or complement, but with full iourneys,

and daylie toile, to helpe his parents to earne their bread; and S. Ioseph being dead, then was he to worke harder to maintaine his mother. Stand & my soule, and vvith all the Angel's and Povvers of heauen, behold vvith amazement this great and *Primus fabricator mundi*, the chiefe maker of the vvorld, sweating now to make a house, a stoole, a forme: this great Pastor who feedeth the birds of the ayre, subiect himselfe to Adams curse, *Comedens panem suum in sudore vultus sui*. Eating his bread in the sweate of his face.

Conclude vvith shame of thy owne pride, who being a poore worme, and for thy sinnes vvorthy of no higher place then the bottome of hell, expectest nothing lesse, then to be waited on, and treated vvith all respect and esteeme; scorning to put thy hand to any thing. that may any vvay disparage thy bloud forsooth, breeding or authority: & for shame at least, shake of such presumption, looke vpon thy Sauiour, and sure thou vvilt neuer bridle thy feathers, as thou dost.

4. Consider fourthly, how our Sauiour increased in age, vvisedome and grace before God and men: in age he truly and really increased, by the same degrees as others doe; but of vvisedome and grace he vvvas euer full, and so could not increase in them; yet he vvwent daylie shewing them more and more in his carriage, conuersation and outward exercises: as the Sunne is euer the same in greatnes and lustre, in himselfe,
yet

yet he giueth more heat, and sheweth more light at noone, than in the morning or euening. O vvhoe can consider his sweet conuersations in the day time? and those rayes of diuinity, which at times fell from him, and rauished the hearts of all? or his prayers and contemplations in the night? and all to teach his children, that is, all true Christians to labour alwayes to increase & goe forward in the vway of piety and vertue; *De virtute in virtutem usque ad domum Dei*: from vertue to vertue vnto the house of God, for, *Iustorum semita quasi lux splendens, procedit & crescit usque ad perfectam diem*. The path of the iust. as shyning light, proceedeth euen to perfect day. To goe back in our spirituall exercises, is a most dangerous case and hardly to be recovered; as greater is the fall from a high place, than from a plaine: againe it is well knowne, that it is impossible here to stand still; *Recedit enim, qui non procedit, & qui non pretendit melior fieri, desinit esse bonus*. For he goeth back vvhoe doth not proceede, and vvhoe doth not pretend to be better, leaues of to be good. If therefore vvee can neither stand still vwithout going back; nor goe back vwithout danger of vter ruine, vvhath remaineth, but that all, vvhoe hope for saluation, strue euer forward?

Conclude to doe so seriously, both to imitate thy Sauour, and to secure thy owne saluation, but see thou doe so, *Tam coram Deo quam hominibus*; as vuell before God as men; that is, both inwardly in thy conscience, & out vvardly

in thy actions, and good-example: pray most heartily to thy Saviour, that he vwill giue thee his grace to doe so.

5. Consider fifthly these vvords; *Et mater eius conseruabat omnia verba hac in corde suo: and his mother kept all these vvordes in her hart:* for the most vvise and prudent Uirgin obserued most diligently all the actions, vvords, and passages of her Sonne, vvell knowing from vvhom, and to vvhat end they proceeded; & laid them vp in her heart, to dispense them aftervvard to the Apostles, and the Church, as it should be necessary. Who can consider almost any thing, vvhat passed betvvixt her and her Sonne for the space of thirty yeares, liuing and conuerling euer together, both day and night, vnder the same rooffe, and at the same table? how oft did shee passe whole nights by his beds side in contemplation, to see him sleep, vvwhose eye euer vvatcheth over the vvhole vvorld? how oft did shee sit at table in a dumbe suspence, to see him feed of her dish, vvwhose sight iustaines the Angels? how many houres did shee passe vvith him in most sweet and familiar discourse? asking him a thousand questions and receiuing from him as many instructions of the highest mysteries and secrets of heauen: vvhat continuall admiration did shee siue in, to see alwayes before hee eyes these two, extremes ioyned and meet in so sweet a harmony, the dignity, to vvitt, of his person, vvith so lowly and humble carriage & be haviour &c.

Conclude

Conclude to liue euer in the company of ihy Sauour and his B. Mother, that is in contemplation of their actions and vertues, ioyntly with imitation; and shou shalt be sure of a thousand illuminations and comforts. Study also to lay vp in thy heart and memory, vvhatsoeuer thou shalt heare, read, or see good, and for thy spirituall profit; and then in time of need thou art sure to find a store.

6. Consider sixthly, how our Sauour being now towards twenty nine yares of age, he communicated vnto his parents, how the time of his preaching, teaching and redeeming the world was nigh at hand; and this vvith more particularities to old S. Ioseph, now about seauenty yeares of age; because he vvvas not to liue to see and be a party in his sufferings, as the B. Virgin vvvas; but to passe ouer and rest vvith his fore fathers in Abrahams bosome. O vvith vvhat feeling and teares did the good old man heare these things? vvhat pangs did he feele to part vvith his sweetest Iesus and Mary? and yet vvith vvhat conformity to the will of God? how did he aske them both forgiue ies and pardon for the offences he might haue done them, and the small seruice he had performed for them? O my soule thinke and discourse a litle, vvhat might passe betwixt three hearts so inflamed and vvounded vvith mutuall loue and tendernes; and I know thou canst not, but by he thine eyes in teares of compassion. The old man drawing to his end, vvith hands & eyes fixed on his present Sauour.

and begging of him his last benediction and plenary indulgence, gaue vp most sweetly his happy soule into his hands: vvhich he receiuing sent it presently by the hands of many Angells into the resting place of the old fathers: and vvith his his owne hands & the helpe of the Virgin Mother, shrowded the holy and virginal body, and vvith the accustomed rites and mournings laid it in it's graue &c.

Conclude vvith the best affections thy deuotion can afford thee: begg of all three, that they vvill be by thee at the houre of thy death: and receiue thy poore soule into their protection; conceiue a speciall deuotion to S. Ioseph for doubtles it cannot but much auaille and profit thee.

THE FOU RTH CHAPTER,

*Of our Sauiours Baptisme & preaching
vntill his Passion.*

H I T H E R T O vve haue seene our Sauiour's childhood and priuate life, and those rare vertues he left vs to practise; hence forvvards he beginnes to shew himselfe, and the end for vvich he came; let vs also follow him this stage vvith meditation and imitation.

THE FIRST MEDITATION.

Of the Baptisme of our Sauiour Christ.

1. **C**Onsider first, how the time being at length come vwhen this sunne of iustice, so long hidden and eclipsed, vvas to disclose himselfe and send out his rayes to enlighten and vvarme the darke & frozen vvorld; before his departing from Nazareth, he gaue an account of all to his B. Mother; thanked her for his education and paines taken vvith him, asked her leaue and licence to leaue her for a vvhile; and no doubt, but as a loyall sonne, asked her motherly blessing, and as her Lord and Creator, gaue her a thousand of his, vvith as many embraces and mutuall farevvellis, full of tender loue and dewy eyes on both sides. O my soule, take thou also leaue of the B. Virgin and follow thy Sauiour; and neuer feare of her very good leaue. See thy Lord goe forth poore, pennilesse and barefoot (for in that sort he vsed to preach) a long iourney of foure dayes, to the riuer Iordan; vvhere his Precursor S. Iohn vvvas preaching penance and baptising all sorts of sinners; & being come thither, he adioynes himselfe as one of them, to publicanes, souldiers, murderers, theeues and such like gentlemen; harkens, to S. Iohns preaching, and is ready, like a true conuertite, to doe publike penance, and then bevvashed by him from all his sinnes. Heauens! what

vvhath hath so humbled that Eternall Majesty?
vvhath hath defiled that spotles sanctity? thy sin-
nes, O my soule, amongst the rest.

Conclude to follow thy Sauour one step
higher in imitation of his vertue: but be sure to
begin as he doth, vwith one step lower of humi-
lity, and beare thankfully if thou be slandered,
or accused of any thing, being in thy selfe inno-
cent; for thy Sauour vvill now be esteemed
an actuall and vvillfull sinner; one step more
then originall.

2. Consider secondly, how our Sauours tur-
ne being come, he vuclothes himselfe, enters
into the riuier of Iordan, asketh of S. Iohn to be
baptized and washed from all his sinnes, pro-
mising to doe pennance for all, how many and
griuous sweuer. O most innocent lambe? how
strange is this thy language? and yet how true?
strange, for how can sinne be thine, which is
so opposite to thy nature, and displeasing to thy
person? and yet most true; for all the sinnes of
the vvorld are laid on thy shoulders, and are
thine, to beare, to vvash, to satisfy: vvash him
therefore, O Baptist, from head to feet, or rather
vs in him: But he by, diuine instinct knowving
vvho he vvvas, all amazed and astonished, cried
out, *Tu venis ad me baptizari? thou comest to
me to be Baptized?* thou, the Sonne of the liuing
God Sauour of mankind? most innocent lam-
be, *Qui tollis peccata mundi? vvho taketh away
the sinnes of the vvorld?* thou, vvho didst san-
ctifie me in the vvombe, & vvho art to institute
a bap-

a baptisme of the holy Ghost? to mee a poore creature, thy slaue, *Et filius ancilla tua*, and the Sonne of thy hand-maid, conceiued in sinne and subiect to it? shall I be esteemed a Prophet, and thou a sinner? or shall I lay my hand vpon that head, *In quo reconditi sunt thesauri sapientia Dei?* in vvhom all the treasures of God the father his wisdom and knowledg are hidde? neuer vvill I doe such a thing: neither vvould he euer haue done it, had not our B. Sauour commanded him to it: *Sine modo, sic enim decet nos implere omnem iustitiam*: suffer me for this time; for soe it becometh vs to fulfil all iustice. And vvhat? but, I must *Implere omnem gradum humilitatis*, fulfil the utmost degree of humilitie, and thou *omnem obedientiam*. all obedience.

Conclude to learne this holy iustice; that is, imitate thy Sauours humility, in acknowvledging and doing penance for thy sinnes: practise S. Johns obedience, in submitting thy iudgement vvithout dispute, thy vvill vvithout reluctance, to vvhat soeuer Christ by him selfe or Ministers shall command thee.

3. Consider thirdly, howv our Sauour coming out of the riuer, and falling to prayer, presently the heauens open, the holy Ghost cometh dovvn like a doue; and sitteth ouer him, and his Eternall Fathers voice vvvas heard, *Hic est filius meus dilectus, in quo mihi complacui*: this is, my beloued sonne, in vvhom I am vvell pleased. In vvhich passage are figured vnto vs the vvonderfull effects of our holy Baptisme; in vvhich

are inuoked and concurre all the three persons of the B. Trinity; the holy Ghost cometh downe, *Et diffunditur in cordibus nostris*; and is poured into our hartes. And of God the Sonne it is said, *Hic est qui baptizat in Spiritu Sancto*: he it is that baptizeth in the holy Ghost. By this the heauens are first opened, and men made heire to blisse. See moreouer the effects of holy prayer: it is that *Penetrat & rumpit calos*; penetrateth and pearseth the heauens. Prayer calleth downe the holy Ghost into our soules, openeth our eares to the voices and inspirations of God the Father, and raiseth vs to be vworthy children of God, *In quibus sibi complacent*. In which hee may be pleased. See finally, how God doth neuer faile to exalt the humble and lowly: Christ when he vvas borne in a stable, vvas reuerenced by Angells, and adored by Kings: when circumcised, had the name giuen him. *Quod est super omne nomen*: which is aboue all names. When crucified betwixt theeues, had both earth and heauen to mourne for him: and now when baptized like a sinner, vvas honoured vwith the presence of his Father and the holy Ghost.

Conclude againe to humble thy selfe in this vvorld *Omni creatura propter Deum*, to euery creature for God, that he may afterwards exalt thee *In die illa*: in that day: resolute also to follow the exercise of prayer, and especially mentall prayer; bend all thy forces to profite therein, as thou hopest for heauenly comfort, and the visitation of the holy Ghost.

THE SECOND MEDITATION.

Of the Fast & Temptation of our Saviour.

1. **C**onsider first, how our B. Saviour, no sooner baptised, but he enters into the penance, he had promised to doe; & so betakes himselfe into a vast and barren desert, where amongst wild beasts and birds of the ayre, he passed forty whole dayes without euer eating or drinking, in perpetuall prayer & mortification: if thou aske why, since neither his virginal body could deserue such rigour, nor company any way hinder his contemplation and recollection? the reason is now giuen in his Baptisme, both to satisfie in himselfe for thy sinnes, and by example to moue thee to doe also somewhat for thy selfe. O happy desert wheresoeuer thou art, sanctified by so diuine an Hermit. holy cave, the bed chamber of our heavenly Salomon, rude and cold in thy selfe, but mollified now and warmed by the ardent sighes of his inflamed breast Blessed ground, which serued for his bed and couch, and thrice happy stone on which his sacred head reclined weary & heauy, full oft wast thou bedewed with the salt teares that so oft came trickling downe his cheekes. O soule of mine, more barren than that desert, more hard than those stones, if thou canst not afford one pious teare to warme his naked and frozen feet; if thou canst not breath out one

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figh for his sake, vvhoe doth both vveep & figh
so much for thee.

Conclude to enter into the desert of pennance
vvith thy Sauour; helpe him to satisfie for thee,
that is, helpe thy selfe by like mortification to
ioyne his vnto thee, and make them fruitfull:
but first be baptised, that is, vvashed and clean-
sed from thy sinnes. *Scimus enim quod peccatores*
Deus non exaudit; vve know that sinners God
doth not heare, that done, make no dilations,
for present satisfaction is more pleasing and
secure.

2. Consider secondly, how our B. Sauour
seeing himselfe so much honoured by the voice
of his Father, and appearing of the holy Ghost
flies presently into the desert, both to auoyd the
batteries and acclamations of the people, as also
vvith the increase of Gods fauours, not to neg-
lect & slack, but rather increase also the rigour
and austeritie of a vertuous life; and this not for
himselfe, *Sed vt nobis relinquat exemplum, vt*
sequamur vestigia eius. But that he might leaue
vs an example that vve may follow his steppes.
Soe this most humble and meeke lambe of God
conuersing and liuing amongst the vild beasts
of the vvoods; and certainly vvith more quiet
and content would he haue passed for all his life,
then liuing amongst men, to see and beare vvith
their bestiall vices and abominable sinnes and
blasphemyes; had not his presence, doctrine &
example been necessarie for our amendment &
saluation. Blessed be this his sweetnes and gentle-
lenes

kenes to suffer and conuerse wvith sinners: and Blessed be his charity and goodnes, in preferring alwayes our saluation before his owne content; in sparing no labour, or toyle how difficult so euer, vvhencc might result any good of ours. O my soule, if vve could *vice versa* againe but doe and say as much for him, his honour and content!

Conclude two things; first to flie wvithall the strength of thy hart, all praise and flattery of men; and be sorry at least, that thou canst not feele in thy selfe this dislike: *Magnam*, quoth Thomas of Kempis, *habet cordis tranquillitatem, qui laudes nec curat, nec visuperat*. He enioyes a great tranquillitie of mind, vvho neither cares for nor discommends but is indifferent to humane praises. The second, to imitate thy Saniours meeknes and gentlenes in words & carriage, that thou maist liue vvith the fiercest and wildest men that are.

Consider thirdly, how our Saniour to teach vs in himselfe, the vvay to a vertuous and celestiall life, makes his first entrance by fasting & prayer: for fasting keepeth downe the body, & prayer raiseth vp the mind. His fast vvvas most rigorous, for in forty dayes and nights he tasted not a bitt of bread nor drop of vvater; yet his prayer vvvas so ardent, and his mind so rayled in continuall contemplation, as both holy fathers, and Diuines doe thinke, that in all the said time, he felt not the hunger and vvant that his body suffered; *Sed postea esurit*, but afterwards he
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felt both hunger, feeblenes and weaknes of body. So doe these two vertues of fasting and prayer concur to the aduancing one the other, for fasting listeth vp prayer to her full pitch, and prayer maketh fasting ealie and insensible, as it hath been verified in many thousand of Saints: belecue it, O Christian; this is the way to vertue and life euerlasting; for both, like labour in vaine, as well he who hopeth to ouercome his other vices and bad inclinations without mastering his *Gula, his gluttonous desire*, and appetite by fasting; as vvhoe thinketh to make his fasting fruitfull or tolerable without diligent prayer and meditation; *Nam spiritus viri sustentat imbecillitatem suam: for the spirit of a man sustaines his weaknesse*: & take courage, for though neuer so weakke of our selues, yet *Omnia possumus in Deo qui nos confortat. We can doe all things in God who comforteth vs.*

Conclude, as thou euer hopest to attaine to a vertuous and spirituall life, to seeke no other inuentions nor by-paths, but to follow this high and beaten way that Christ and his Saints haue trodden before thee, of fasting and prayer; let vs be ashamed, that the eldest of vs, is yet so farre from either; from fasting, as that wee murmure at euery displeasing bit; from prayer, as that euery toy can easily carry vs from it; if not meeke sloth it selfe.

4. Consider fourthly these vwords of the Evangelist, *Accedens ad eum tentator dixit ei: the tempter approaching, sayd to him*, this Tentator or tempter

tempter is the deuill, *per antonomasiam*; by excellencie, as one may say, hauing besides the long experience of thousands of yeares, foure principall qualities, that make him Master in this black art: the first, is the exquisite skill & knowledge he hath, of our naturall dispositions, inclinations and desires; the second, his vvonderfull, power, to vvich all the power of this world is not comparable: the third, his inueterate malice against man'nd, the fourth, his neuer-vwearied sedulity, diligence and sagacity to worke his owne ends, to apply his snares in due time, and on fit occasions, and neuer to be wearied vvith repulses, nor tired out vvith durance of time: This *Temptor* or *tempter* therefore hauing many yeares vvatched about our Saviour, now at length catcheth hold of his hunger, *Dic, vt lapides isti panes fiant, command that these stones be made bread.* Seeke thy food by some inordinate and vnusuall vway: but being repulsed by the confidence vvee are to haue in Gods prouidence; he presently trieth him vvith presumption, bidding him throw himselfe downe from the steeple, vvith trust that God would preserve him: but reiected againe, and seing him to be a man not of ordinary valour and vvorth, to be caught with smal baites; behold he offereth him the Empire of the vvhole world, for one bend of his knee vnto him: & note how at first he offered nothing but stones, but finding resistance, an empire vvas too little; so doth he proportion his baites according to the vvaters he fisheth in.

Conclude to liue in great feare of this so powerfull, so cunning and malicious an enemy; neuer thinke thy selfe secure, take heed of giuing him any the least occasion; and flie euer vnder the vving of thy Sauour for his succour and defence.

5. Consider fifthly, and note these three or foure points vpon this matter: the first is, that the deuill neuer tempted our Sauour, vntill he entred into the desert to liue a hard and austere life; and then he vrged him to turne stones into bread: so doth he with vs; as long as vve liue at our ease and pleasure, he troubleth vs not, but letteth vs saile on vwith a pleasant gale; but if vve once turne about, and looke towards heauen, presently he setteth vpon vs, and persuadeth vs to turne stones into bread, that is our hard & austere beginnings into our former ease and delight. The second; he tempted not our Sauour, till he sauu him with hunger and desire of meat; so it is, vvere it not for our appetites and desires, the deuill could hardly find a vway open to enter vpon vs; *Unusquisque tentatur à concupiscentia sua abstractus & illectus*: every one is tempted of his owne concupiscentie, abstracted and allured: see therefore, how much it behoueth vs to beare all our affections free and aboue terrene objects. The third, the deuill tempted our Sauour to precipitate him selfe from the highest pinnacle, and to prostrate himselfe before him: so doth he treat with vs, that vve throw ourselues headlong from the highest top of grace, and Gods fauour.

flour to the bottome of hell & despaire; adore him or other creatures in stead of our Creatour; for in euery mortall sinne so it really passeth; and to obtaine his end, he letteth little by lying or promising impossibilities; for if he be caught in them, he vwill neuer bluch, so he can catch first poore soules in his snares.

Conclude to enter vpon a vertuous life stoutly and vwith courage: to bridle thy appetites & inordinate desires: not to belecue the Deuills flatterings, promises or fawnings, lastly, to thanke thy dearest Saviour for shewing thee the vway how to resist and vanquish him; as also for breaking his force first vpon his ovne sacred person.

6. Consider sixthly, how vwhen the Deuill rose to that height of pride, as to demand adoration, our meekest Lord could brooke him no longer; but vwith a *Vade Satana, Deum tuum adorabis, & illi soli seruias*, a *vant Satan*, thy God shalt thou adore, and him onlie shalt thou serue, sent him packing vwith confusion & despaire: and the holy Angells came visibly round about him; and presently adored him for their true Lord and Master, to the greater confusion of the Deuill; and sung him some glorious hymne for his victorie ouer that great and fearful Golias. Learne hence my soule vwhat to doe in the day of battle & temptation, if thou yeeld, the good Angells fly away vwith sorrow, and the deuills grin and laugh ouer thee; if thou fight valiantly, the deuill is confounded, the Angells

are reioyced and keep thee company. *Et ministrabant ei, and ministred vnto him.* that is, they brought him somewhat to eat, a piece of bread and a jarre of water, to relieue his feeble and ouertired body: see the wonderfull temperance and decencie vvith vvwhich he taketh this small repast: & creep in amongst the feet of the blessed Angells, *Vt comedas de micis, qua cadunt de mensa Domini tui: that thou mayst eate of the crummes that fall from the table of thy lord & maister.* And runne thence vvith speed to giue tidings to the B. Uirgin of her long-wanted and looked-for Sonne; relate vnto her all what hath passed, vvhat he hath done and suffered since his departing out of her doores.

Conclude to fight euer stoutly against temptations, vvith great confidence in thy Sauour & his holy Angells: prouide thy selfe vvith some fit sentence against the temptations thou most fearest, either out of holy Scripture, or els vvhere, they will serue like so many two edged swords, to strike thy enemy thorough.

THE THIRD MEDITATION.

How our B. Sauour called his Disciples and his conuersation vvith all sorts of people.

1. **C**ONSIDER first how our B. Sauour after thirty yeares humility, pouerty and obedience; after a Baptisme in the vvaters of Jordan; after fourty dayes fast and prayer, and
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the triple temptation of the Deuill ouercome; thinking himselfe, in our manner of speech sufficiently armed and prepared for all encounters, comes forth at length into the field, to fight against the great Goliath of sinne and ignorance, to plant his new and heavenly doctrine in the world, and by his owne death to redeeme mankind. A perfect example for all those vvhoe aspire to the preaching of Christs word & the conuersion of soules, how to prepare themselves at home and vvithin themselves ere they venture out to so dangerous and hard a combat. See how our Sauour goeth about to gather vp disciples, vvith vvvhich to found and begin his Apostolical Colledge and Seminarie, Andrevv & Peter, Iames & Iohn, Mathevv &c. vvhere tvvo things are to be noted: the one, the quicke and ready obedience, vvith vvvhich they all folloved his call, leauing suddenly all they had, & folloving him: the other, that he called none vnto him, but poore ignorant and simple fishermen, or the like, *Stulta mundi elegit Deus vt confundat sapientes, & infirma vt confundat fortia*: the foolish things of the vvorld hath God cho:en, that he may confound the vvise, and the vveweake things that he may confound the strong. These are the *Cerechi* and *Pheleshiot* our King Dauid, the daylie life-guard of our great Salomon; the great counsellours & polititians, that the Sonne of God chose to reduce the rebell vvorld to obedience and loyalty.

Conclude to follow promptly thy Sauours
vocation

vocation and inspirations; and that thou maist be worthy to be called into his Colledge & company, be a true Deuote to humility, pouerty & sincerity: lastly vwhen thou art admitted, venture not out to the field, vntill thou hast prepared & armed thy selfe to prooffe by penance, fasting, prayer, and ouercoming thy three enemyes, the flesh, vworld and deuill.

2. Consider secondly how it is sayd of our Sauour. *Cepit Iesus facere, & docere*: Iesus began to doe and to teach: his life and conuersion vvas a perfect mirrour and patterne of all vertue and sanctity, for he vvas *Sanctus Sanctorum: the Saint of Saints*: his outvard conuersion vvas not vvith those corporall austerities and rigours as S. Iohn Baptist and other Saints haue vied; neither are they the essentiall part or perfection, but onely helps therevnto; neither were they conuenient for our Sauour, vvho coming to teach, cure and conuert all sorts of people, vvas to accommodate himselfe to all companyes and places, But the essential perfection vvas in him *Tamquam in fonte & centro, as in its fountaine and centre*, as humility, meeknes, patience, pouerty, temperance, sweetnes &c. *O discite a me, quia mitis sum & humilis corde*: O learne of me, because I am meeke, and humble of hart: but aboue all, his inflamed and burning loue and zeale of the honour of his Eternall Father, and the curing and sauing of poore soules; for this did he labour both day and night; for the finding of this lost sheep, vvhere bent all his thoughts

thoughts and endeauours; for this vvere his trauell by sea and land, from city to city, from people to people, thorough heat and cold, raine and shovv, poore, hungry, euer on foot and those also euer bare: how oft did he sit downe vveary and tired! how oft vvas he benighted in the cold fields without shelter or reliefe!

Conclude since now thou art an Apostolicall disciple of Christ, to ground thy selfe here with true vertues, but aboue all in humility and charitie; and vwhen thou shalt be sent to thy poore country, thinke not of thy ease & commodity: but know that thou art sent to goe thorough thick and thin vvith danger of health, vvealth, life and all, and this for the least soule that there liueth.

3. Consider thirdly, the terrible opposition and contradiction the world made against our Sauour in this enterprife, in his good name, honour and life: in his owne towne at the very beginning they layed hands on him, and would haue throwne him ouer a great steep to breake his neck: his owne kindred once vvould haue tied him vp for a foole or madman: in Iury how oft vvould they haue stoned him to death; so that once he fell into this sweet expostulation vvith them, *Multa bona opera feci vobis, propter quod horum vultis me lapidare?* many good vvorkes haue I done so you, for vvhich of those vvorkes vvill you stone me? In Samaria they vvould not

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receiue him, nor giue him a nights lodging: the *Geraseni Gerasens* begged of him to leaue their country, preferring the safety of their hogges before his company. O my soule how oft hast thou done the like, preferring thy foule & hoggish pleasures before his sweetest presence? how oft did they call him glutton, tipler, friend & companion of Publicans, vvhores and base people; profane, wicked and breaker of the Sabbath day: at length Samaritan, (vvhich is now as much as Iew) coniurer, vvitch; *Demonium habet*, & in *Beelzebub Principe demoniorum eicit damonia*: he hath a deuil, and in Beelzebub the Prince of the deuils he casteth out deuils. And vvhatsoever els rancour and malice could inuent and spit out against him: all vvhich our most humble and meek Lord bore vvith patience; nothing could vveary him or make him desert his enterprife.

Conclude to imitate thy dearest Master: hast thou entred the lists of vertue? expect then encounters, oppositions, blowes from all sides, friends, foes, and kindred: but resolute to stand to it, for in this spirituall combate two thingss are most certaine and rare, first that the victour shall neuer be defrauded of his laurell; next he is sure to be victour, vvho doth not willingly lye downe and yeeld.

✚ Consider fourthly the speciall and singular care and sweetnes our B. Sauour shewed vpon all occasions to poore and helpleffe sinners, not onely in receiuing and cherishing them vvith gentle-

gentlenes and charity, v when they came themselves vnto him; but also in seeking all occasions to meet and treat vvith them, to allure, cure, & conuert them: for this end he went oft amongst them to their meetings and feasting, without being inuited and called; in so much that the Pharisees, a precise and puritane sect of the Iewes, vv ere scandalized thereat, and vvilled his disciples to put him in mind, how it little befecemed his person to frequent such company, eating and drinking vvith publicans and sinners: whereat our Sauour presently rase vp vvith these vvordes, *Non est opus valentibus medicus, sed malis habentibus;* those that are vvhole neede not the Physicion but they that are ill at ease, &c, *Non veni vocare iustos sed peccatores:* I came not to call the iust but sinners. And vvithall extended his discourse more at large vvith the parables of the shepheard seeking his lost sheep, and bringing it home on his shoulders; the vvoman also hauing found her lost *Dragma*, or grote and calling together her goships to reioyce vvith her: and lastly of the Father receiuing vvith open armes his prodigall Sonne, vvho hauing spent all, returned home a beggar, vv as welcomed and feasted: lastly, vvith these vvordes he concluded his sermon: *Dico vobis quod ita gaudium erit in calo super vno peccatore panitentiam agente &c.* I say to you that soe there shal be ioy in heauen vpon one sinner that doth penance, &c.

Conclude vvith most humble & hearty thanks to thy Sauour for his goodnes towards

poore sinners, and towards thy selfe in particular, for hauing so often inuited thee, inspired thee, called thee to amendment, and how oft hast thou reiected all his visits? and contristated both him & the Angells of heauen? & returne yet at length vvith humility & a sincere resolution, and he vvill not reiect, but embrace thee.

5. Consider fifthly, how to shew the loue & care he had of sinners; he tooke Mathew a Publican and vsurer into the Colledge of his Apostles, and made him moreouer an Euangelist: let no sinner then despaire how great soeuer, to mount vnto perfection through his grace. Zacheus a Prince of Publicans had but a desire to see him, and presently our most sweet Lord inuited himselte to his house and made him a Sonne of Abraham, Magdalene a famous & publike sinner came creeping vnto him; he receiued her, suffered her to touch, vvash and kisse his feet, to the great offence and scandall of the proud Pbarisee; from vvwhose slanders he defended her, pardoned in publike her sinnes, & sent her avway so great a Saint, as all know. But the conuersion of the Samaritan vvoman is most sweet and delightfull; a vvoman of base & low condition, & of a vvorse life, hauing been married to fise husbands, and now liuing vvith one, that vvvas none of her owne: our B. Saviour like a cunning fowler of soules, lay vvatching for her at a vvellhead in the heat of the day; began to parly vvith her, and by little & little drew her on so farre that shee threw downe her pitcher, and

and ran into the Citie, a preacher and Euangelist to her people. Finally he defended the poore woman taken in adultery, absolued her, & sent her home free from sinne and death: he pardoned the theefe at the last gaspe on the Crosse: in fine his generall proclamation for all is; *Venite ad me omnes qui laboratis & onerati estis, & ego reficiam vos.* Come to me all that labour, and are burdened, and I will refresh you.

Conclude to runne vnto this fountaine of sweetnes, vvhensoeuer thou findest thy selfe defiled vvith sinne; but runne vvith humility and confidence: be also euer diligent and vvatchfull to helpe poore sinners to their conuersion: nothing is more gratefull to Christ; *Docebo iniquos vias tuas; & impij ad te conuertentur.* I will teach the vniust thy vvayes, & the impious shall be conuerted to thee.

THE FOVRTH MEDITATION.

Of the miracles & doctrine of our Sauour.

1. **C**onsider first, how as the fruit of the tree in Paradise gaue life, and the leaues health to the nations; so, though our B. Sauours principall end, and intent vvas to giue life & saluation to soules, yet the abundance of his goodnes spread out his leaues also to the health of the body, vvith such prodigious miracles, that surpasse all vnderstanding and language: Let vs consider these two points, the

first is the number of them, vvhich S. Iohn affirmeth to be so great, that if all vvere vvritten, he thinkes the vvhole vvorld could not hold the volumes: see the Scripture, and at every step vvee shall meet vvith the lame, the blind, the deafe, the leprous, the dumbe, the dead, the possessed, all perfectly cured, raised, freed; *Quia virtus de illo exibat & sanabat omnes.* Because vertue vvent forth from him, and healed all. The next is the benignity, facility and promptnesse vvith vvich he did all this; little need of intreating, let him but know the griete, and the cure vvvas at hand: his mother sayd no more, but, *Vinum non habent, they haue not vvine.* and presently the vessels of vvater vvere turned into vvine: the leprous man had no sooner sayd, *Domine si vis, potes me mundare,* Lord, if thou vvilt thou canst make me cleane. But suddenly: *Volo, mundare.* I vvill, be thou made cleane: the Centurion, could hardly say; *Domine puer meus iacet in domo paralyticus.* Lord my boy lieth at home sick of the palsey. When he vvvas cut off, *Ego veniam, & curabo eum.* I vvill come, and cure him. S. Martha and Magdalen sent to him; *Domine quem amas, infirmatur,* Lord he vvhom thou loueth, is sick: With vvich he presently came vnto them. Blessed of all creatures bee such bowells of mercy and sweetnes.

Conclude to praise and thanke him euer for this his heauenly benignity and readines to doe vs good, and to cure our infirmities: resolute also to imitate thy heauenly Master, to doe freely & nobly

nobly for the good of thy neighbour, either spirituall or temporall, vvhath thou art able, without any proper interest and respects, and without so much intreating and vvoing.

2. Consider secondly, how farre different is the charity of our dearest Saviour, from that of men to one an other; vvee fly, excuse & shrinke our shoulders at euery thing, that is asked vs, though neuer so easie for vs to doe; though neuer so necessary for those that aske; but our B. Saviour, as he neuer differred the petition of any, *Nec expectare fecit oculum pauperis; nor hath made the eye of the poore to expect*; so he many times out of his overflowing loue, preuented the very asking: as vvhhen seeing the paralyticke lying at the pond-side called, *Probatice*, without helpe or hope of cure, hee asked him if he vvwould be cured; and presently sayd vnto him, *Tolle grabatum & ambula: take up thy bed, and walke*; Againe, moued vvith the teares of the sad vvidthow of *Naim*, for the dearch of her onely Sonne; hee bid the hearse stand, called vp the dead youth to life and deliuered him to his now-astonished & ioyfull mother; to the great vvonder & applause of all the people. So he tooke an other paralyticke, prostrate before him, by the hand and sent him away sound and lusty. So in the vvildernes he twice fed thousands of poore people, that followed him, vvith that miraculous multiplying of fve loaves and two fishes: vvith many more, vvich are not knowne or specified, to his owne infi-

with glory, and comfort of poore creatures.

Conclude with great confidence in this thy so good and liberall a Sauiour; for know, that his charity and loue to man is still the same, euer most ready at thy call in all necessities, both temporall and spirituall: heare him complaine; *Sum, inquit, diues; à me tamen nemo quicquam postulat: sum misericors, nemo tamen fidem in me collocat: petite & accipietis. I am, quoth, he rich, and yet no man demandeth any thing from me; I am mercifull, and yet no man placeth his trust in me; aske and you shall receiue.*

3. Consider thirdly the doctrine of our diuine Master, *In quo reconditi sunt omnes thesauri scientia & sapientia Dei. in whom are all the treasures of knowledg and wisdom hidde:* and first the excellency thereof; for on the one side it is most plaine and cleare to the lowest vnderstanding; so that now euery poore woman knoweth more of God and his perfections, then euer did Plato or Trismegistus: on the other, it is so profound and full of hidden mysteries, that the highest vnderstanding of men and Angells reacheth not halfe way: its compared to the sunne, by which all things are seen, and it selfe neuer fully in the face; to the riuer of Nilus, whose waters ouerflow the bankes of the Church; but the well-head neuer fount out, neuer knowne: to the vast Ocean, thorough whose waues wee faile, but see neither depth nor end. Next ponder the perfection of this doctrine, which is not to fill the braines with vaine

chime-

chimeras, the heart vvith pride and the tongue vvith tattling, as humane sciences commonly doe; but it storeth the vnderstanding vvith solid mysteries, and filleth the soule vvith all vertues; *Domine, verba vita aterna habes. Lord thou hast the vvords of eternall life*, quoth S. Peter; the Precepts teach the high vvay to heauen; the counsels raise to a more Angelicall pitch; both, though they seeme rigorous in their cōmands, yet are most sweet in the obseruance: for so sayth our Sauour; *Iugum meum suauē ē & onus meum leue. My yoke is sweete, and my burden light.*

Conclude vvith most humble thanks to the Eternall Father for sending vs, such a Master, to teach vs the vvay of life: beseeche to learne & practise his doctrine; take & keepe the Remembrance of all thy actions, as S. Francis did; at least as farre as thou art able; *Et inuenies requiem animae tuae; thou shalt finde rest to thy soule.* Attend euer to the holy Scripture vvith humility and reuerence, & thou vvilt finde new comforts in thy soule.

These following must beginne to be read on

Sexagesima Sunday at night.

THE FIFTH CHAPTER,

Of the Passion & Death of our B. Sauour.

NOW wee are come to the last Scene of our Sauours life and sufferings; which as it is euer more full and patheticall, then all the former; so shall vvee finde in this his

period, both the malice and hatred of his enemies more violent, then euer; and his patience, loue, magnanimity neuer more perspicuous: & lastly for a Christian soule, no vvhere greater examples to all vertues; apply therefore, o Christian, the mouth of thy soule to these flowing conduits of life & grace: sucke the blood of the Lambe of God, sacrificed for thy redemption.

THE FIRST MEDITATION.

*Now our Saviour is sold by Iudas; and
taketh leave of his Mother.*

1. **C**onsider first, vvhat an iniurie it vvvas to our B. Saviour to be sold to his enemyes by his owne discipule; and that for thirty pence: *Si inimicus meus male dixisset mihi, sustinuissem utique; if myneemie had spoken euil to me, I vvould verily haue borne it;* but thou, my beloued Apostle, *Dux meus & notus meus; my guide and my familiar;* vvho liued and slept together, and ate our bread at the same table; this seemes to surpasse all measure: vvhere it not, that the vilenes of the price yet goeth further: o Iudas, couldst thou set the Sonne of God at no higher a price then that of a common slaue? vvhy, he bought thee and vs all vvith the price of his blood. But how came Iudas to fall into so desperate a treason? see vvwhether a passion, not at first resisted, carrieth a man: his couetousnesse made him first steale for himselfe out of the

the common purse, vvhich he kept; at last increasing made him sell his Master, to get thirty pence; and afterward to hang and damne himselfe. Now vvhhat face, what colour could he put vpon so horrid a fact, as to sell this Paschall Lambe to those bloody wolues; that is, his owne Master to his publike enemies? vvhhat reasons could he alleadge? forsooth, that he was weary of his company, because he broake the law; kept not the Sabbath; kept company with publike sinners, gluttons, drunkards, vvhores, Publicans &c. vvas a coniurer, blasphemmer, and made himselfe for all this, the Sonne of God: O Judas! how against truth, and thy owne conscience dost thou blaspheme? but all is there good and holy, the bargaine is made, and the mony payed: and Iudas returnes home to his Masters company; followes him, and speakes him faire, as though nothing vv ere done; as though his Master knew nothing of it.

Conclude to take heed of thy passions at the beginning; sleight them not, neglect them not: trust not to any dignity, thou art placed in, none higher then an Apostle-ship, from vv hich Iudas sell; examine thy selfe vv ell. if thou haue neuer sold thy Sauour for lesse, then he did; for a thought, or for a rotten pleasure.

2. Consider secondly how the time being come, that our B. Sauour vv as to enter into the last and most terrible combate of his passion; & to take his last leaue and farewell of his most deare Mother; he takes her a side, and beginning

ning a most solemne and sad discourse; first as a most gratefull and humble Sonne thanketh her for all the loue and care, she hath shewed him in his education and breeding; and for the bread he hath eaten at her table: then declareth vnto her, how the time appointed him by his Eternall Father to accomplish the redemption of mankind, was come; how he was now to goe to Ierusalem; there to be taken prisoner by the treachery of his owne disciple Iudas; to be falsely accused, condemned, hanged on a Crosse betwixt two thecues &c. all which he was most vwillling to vndergoe, because it was his Eathers vwill, and for the good of men; and desired her to doe also the same, and to conforme her vwill to Gods, as he did. And with this he embraced her most tenderly; asked and gaue a mutuall blessing; tooke his leaue and left her; but in what case, expect not to haue it written or expressed; for he is more dull then lead, vvhich cannot apprehend somewhat, and more stony then flint; vvhich cannot drop one teare: but to vvaide into the depth it selfe, as it was, not the tallest Cedar of Libanus; nor Angell of heauen can doe it.

Conclude therefore, euery one for himselfe, with that sorrow, teares and compassion, that such a story deserues; and both Christ and his B. Mother shall inspire.

1. Consider thirdly here for all that shall follow in our Sauours passion; that as on the one side the sorrow, griefe and anguish vvhich the B. Virgin suffered at euery passage and station of her

of her Son's Tragedy, vvas the greatest that euer hath or shall oppresse a humane heart, and exceeded onely by that of her Son; able a hundred times, not onely to dismay and put her by her selfe, but also quite to bereaue her of her life: so on the other side, her modesty, courage, and comportment vvas such that being euery vvhether present, and oft an eye-vvitness of vvhath passed; yet she neuer shewed the least vveaknes, feare, or imperfection in the vworld. Her griefe proceeded from her loue, vvhich being by all titles the greatest, that euer vvas, increased her sorrow in like proportion: her constancy and fortitude was supernaturall, grounded in that her totall resignation and conformity to the vvill of God: this vvas so great and intire, that duubtes had God so commanded her, she vvould vvithout the least flinching or pusillanimity, like an other Abraham, haue sacrificed him vvith her owne hands; that is, scourged, crowned & crucified him; although euery thorne and naile vvould haue pierced her tender heart, more then her Sonnes flesh. O how oft did she vse the prayer of her Sonne in the garden, and cry out to the Eternall Father? *Pater mi, si possibile est, transeat à filio tuo & meo calix iste, verumtamen non mea, sed tua voluntas fiat.* My Father, if it be possible, let this chalice passe from mine & thy sonn, but yet not my vvill but thine be done.

Conclude to accompany the Virgin Lady in this her sad pilgrimage to mount Caluary, vvith true sorrow; compassion and teares; but with as

full a resignation alio of thy selfe to God, *In tempore & eternitate: in time and eternitie:* take heed thou increase not her Sonnes torments, & her griefes by sinne; for this it is, that pierceth more to the quicke both their hearts, then all the nailes and thornes of his enemies.

THE SECOND MEDITATION.

Of his last supper & washing of feet.

1. **C**onsider first, how our B. Sauour accompanied vvith his Apostles, went to Ierusalem; and entred into a house prepared for him, *Canaculum grande stratum: A spacious and vvell furnished dining-roome,* fit and capable of the great mysteries, vvich vv ere to be vvrought in it: for here he ate his last Paschall supper: here he instituted the most B. Sacrament: here after his resurrection he appeared to his Disciples: here came downe the holy Ghost vpon them all: here was sayd the first masse, and raised the first Christian Altar. Ent ring here, his first vvords were: *Desiderio desideravi hoc Pascha manducare vobiscum antequam patiar: vvith desire I haue desired to eat this Pasche vvith you before I suffer:* to shew the long and earnest desire he had to suffer for our redemption: blessed be that breast, vvhere such loue did harbour: vvhen he saw the Paschall Lambe lie rosted on the table before him; & how did he see himselfe in this figure,
lying

lying on the table of the Crosse before his Eternall Father, the true Lambe, *Qui tollit peccata mundi, vvhho taketh away the sinnes of the vvorld*, flead vvith the knife of the diuine iustice, and rosted in the flames of his owne charity? But harken vnto his most iust and amorous complaint; *Amen dico vobis, vnus vestrum me traditurus est: Amen* I say to you one of you is about to betray me; *o Iudas* how dost thou looke? how dost thou not sinke vnder the table; at such a thunder-bolt? *o* how true is it, *Peccator cum in profundum venerit, contemnit?* a sinner vvhen he shal come into the depth of sinne, contemneth? he stirreth not, but vvith the rest of the most innocent and fearefull Apostles durst aske; *Nunquid ego sum Rabbi? o Iuda tu dixisti; is it I Rabbi? o Iudas thou hast said.* Yea thou art he, but repent, and be sorry; and I vvill yet forgiue thee.

Conclude to prepare in thy soule a *Cænaculum grande* a great refecterie for thy Sauour; that is, a free and noble heart; but let it be *stratum*; cleane from filth and adorned vvith graces, take heed no Iudas enter, he vvill spoile the quiet & sweetnes of thy heauenly banquet.

2. Consider secondly, how the Paschall supper being ended, and vvith it all the figures and ceremonies of the old law; and our Sauour intending to ordaine and institute the Sacraments and rites of his new law; to shew the dignity of them before those others; and the different reuerence, they required; see the solemnity

wherewith he beginnes: *Sciens quia omnis dedit ei Pater in manus & quia à Deo exiit & ad Deum vadit, surgit à cana, & ponit vestimenta sua, & cum accepisset linteum pracinxit se, deinde mittit aquam in peluim & capit lauare pedes discipulorum &c.* Knowing that the Father gaue him all things into his handes, and that he came from God, and goeth to God, he riseth from supper, and laiest aside his garments, and hauing taken a towuell, girded himselfe, after that he put vva-
 zer into a bason, and began to vwash the feete of the disciples &c. Where he hath recommended vnto vs three vertues, most necessary for the vse of these his diuine Sacraments; that is, purity of conscience, humility and charity; the first he signified in the washing his disciples feet, saying, *Qui lotus est, to wit from great sinnes, non indiget, nisi vs vs pedes lauet, sed mundus est totus,* He that is vwasshed, needeth not but to vwash his feete but is cleane vvholy. From all vvhath so euer: the other two he practised himselfe in the highest degree. Behold, my soule, the Sonne of God, the Monarch and Master of the vworld, llying at the feet of poore fishermen, vwashing and vviping them vvith those hands, that had done so many miracles; that made both heauen and earth; and vvith the powers of heauen stand astonished at such a spectacle; againe his burning loue and charity vvould not admit a seruant, a boy to helpe him in this act, all must be done by his owne hands, that belonged to our good and example: *Discite à me quia mitis sum*

sum & humilis corde. Learne of me, because I am meeke, and humble of hart.

Conclude next to come to the holy Sacrament without some speciall exercise of these three vertues, of purity of conscience, of profound humility and sincere loue, both of God and thy neighbour; then maist thou come confidently *ad mensam Domini tui. To the table of thy Lord.*

3. Consider thirdly, how the holy & zealous S Peter seeing his Lord and Master cast himselfe at his feet to vvash and vvipe them, all amazed and affrighted, drew backe his legges and cryed out; *Domine, Tu mihi lauas pedes? Lord, dost thou vvash my feete? thou my Lord and Master? thou, vvhom lately by the reuelation of thy heauenly Father, I haue publickly confessed to be the Sonne of the euer liuing God? Thou to me a poore vvorme, and vile sinner farre too vnworthy to doe the like office to thee? Bee content and yeeld, quoth our Sauour; Quod facio, nescis modo, scies autem postea: that vvwhich I doe thou knowvest not now, hereafter thou shalt know. No, no deare Lord, vvhat soeuer it be, I care not; Non lauabis mihi pedes in aeternum. Thou shalt not vvash my feete for euer. Our Sauour seeing Peter so hot, and out of humility to forget his obedience; vvith a gentle yet piercing frowne sayd; Si non lauero te, non habebis partem mecum: If I vvash thee not, thou shalt not haue part vvith me. Where at poore Peter, as one thunder-stroo,*

ke, shrinkes vp his shouldyrs, & boweth downe his head vvith, *Domine non tantum pedes meos, sed & manns & caput*; Lord, not only my feete but allsoe my hands and head; all what thou wilt good Lord, rather then lose or displease thee. A most deuout passage and containing two necessary lessons; the one that our duty and obedience towards our Prelates and Superiours must not be broken or omitted for any pretence or colour of priuate or publike good, no not vertue it selfe; for vve see S. Peters humility could not excuse him: the second, that vpon the least notice, that vvhat vvee doe offends God, presently vvee surrender our selues and fly back vvithout any more excuses or disputes.

Conclude to learne and practise these two vvholesome lessons, as thou hopest to haue a share vvith Christ: see & marke the daylie occasions thou hast to vse either one or both of them.

4. Consider fourthly, how our most humble Sauour vvith the bason in his hand, and tovvell about his middle, passing on from S. Peter to the rest, found in euery one the like effects of admiration, humility and obedience; vntill he came to the traytour Judas; vvhere besides some dissembling perhaps, and false hearted complements, he found nothing, but a sinke of sinne and treason; a rock of obstinacy & malice: noe vvaters so chrystall-cleare, as can cleanse him; no bathes so vvarme, as can mollify him, See the Lambe of God, vvith more
humility,

humility, doubtles, than ordinary, prostrate at this traytours feet, vwashing, vviping & kissing them, to the astonishment of heauen & earth; and vvith bedewd eyes speaking thus vnto his benumbed soule: ô Iudas, friend, discipule, and Apostle of mine; vvhy vvilt thou persist in thy malice and treason? *Quid feci tibi, aut in quo molestus fui?* vvhat haue I done to thee, or in vvhat haue I bene troublsome? or rather, *Quid non feci pro te?* vvhat haue I not done for thee? I haue made thee my Apostle; giuen thee power to doe miracles; cast out diuells &c. *Et si hac parua sunt, adiiciam tibi multò plura:* and if these are litle I vvill add far more, onely repent and saue thy soule: feare not, I shall suffer for thee & all the vvorld; but vvhy by thy treason, and damnation? thou heardest vvhat I sayd euen now,; *Va homini illi per quem filius hominis tradetur.* vvoe be to that man, by vvhom the Sonne of man shall be betrayed. But all in vaine; the Traytour feeles nothing: *Demonium surdum, cecum & mutum.* A deafe, blind and dumme deuil.

Conclude to imitate thy sweetest Sauour; in vvinning thy enemies by sweet and amiable meanes: heare vvhat he sayes: *Exemplum dedi vobis, vt quemadmodum ego feci & vos faciatis:* I haue giuen you an example, that as I haue done, soe you doe all soe: next take heed of an obdurate heart: all the deaw of heauen is hardly able to mollifie it: pray to thy Sauour daylie: *Animo irreuerenti & infructuoso ne dederis me.* Giue me not ouer to a shamelesse and foolish mind.

THE THIRD MEDITATION.

Of his instituting the B. Sacrament & prayer in the garden.

1. **C**onsider first, how true are those vvords of S. Iohn, speaking of our Sauour preparing himselfe for the instituting of the most B. Sacrament of his body and bloud; *Cum dilexisset suos, qui erant in mundo, in finem dilexit eos; vvhhereas he had loued his that vvhere in the vvorld, vnto the end he loued them: that is,* shewed greater signes and gaue greater pledges of his loue at the end, then euer before: let vs for the present ponder onely these two points: the first, vvhat he gaue & left vvith vs; vvchic vvce shall also finde to be two things, so great and superexcellent; that heauen and earth are capable of no more: the one is his true and reall body vnder the shape of bread, his true & reall bloud vnder the shape of wine; vvhere vnto is annexed his Diuinity, and in a vvord the whole B. Trinity, or vvhat soeuer is contained in him as God and man: the other is a full absolute power to all Priests good or bad, wise or simple, vvhen, vvhere: and as oft, as they please, to consecrate the same body and bloud, and giue it to vvhom they please, good or bad. O you holy Angells, enuy vs not. The second is, vvhen and vvhy he left vs this holy Sacrament; vvhen did he it? but vvhen the high Priests and Iewes vvhere

were plotting his death; when Judas vvas betray-
ing him; when his Apostles with all the world
vvere ready to runne avway and forsake him: fi-
nally, then vvas he preparing a banquet for vs,
vwhen vve vvere preparing vvhippes, thornes &
nailes for him: and vvhy, O most louing Iesus?
*Hac, quoth he, quotiescumque feceritis, in mei
memoriam facietis; these things as often as you
doe them you shal doe them for the commemora-
tion of me.* The greatest signe of an ardent louer
is, vvhen he desireth to be beloued againe: no-
thing but this doth our Sauour require of vs for
all that he hath done and suffered for vs: *Fili,
præbe mihi cor tuum. Some, giue me thy hart.*

Conclude to thanke thy Sauour daylie for
this inestimable Sacrament: and for the power,
he hath giuen to Priests to consecrate it: repay
him in the coyne, he requireth: that is, loue for
loue, heart for heart.

2. Consider secondly, how our sweetest Sa-
uour hauing communicated all his Apostles, &
Judas gone about his villany: he maketh vnto
them a very large & most heavenly sermon, set
dovvne by S. Iohn in foure long chapters: and
most sweet to any deuout soule, that shall read
it: euery sentence is a flame, and euery vvord a
sparke of that loue-burning furnace of his diu-
ine breast: taking his last leaue of his deare and
best beloued Disciples; and comforting their
vveake and heavy hearts: *Filioli, modicum vobis-
cum sum; Little children, a litle vvhile I am vvith
you; farewell, for I am going to my Father: but*

bee not grieued, it is for your good, to prepare you a place in heauen; to send you the holy Ghost; nay I vwill not leaue you orphans, but I vwill come againe and take you to my selfe: in the meane time, aske my Father vwhat you vwill in my name, and he vwill giue it you; for my Father loueth you tenderly, and so doe I also; and the holy Ghost and vvee vwill all come, and liue vvith you to the end of the vvorld; and if you be persecuted and grieued, know that your grieve shall be turned into ioy; and you shall doe miracles and vvonders greater than euer I haue done. I haue much more to say, *Sed non potestis portare modo: pacem meam relinquo vobis, pacem do vobis: But you can not beare now: my peace I leaue to you, peace I giue to you.* Farewell dearest children; and take this command as my last will and testament: *Mandatum nouum do vobis, ut diligatis inuicem; sicut dilexi vos, ut & vos diligatis inuicem: in hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad inuicem: surgite, eamus hinc.* A new commaundement I giue to you, that you loue one an other: as I haue loued you, that you alsoe loue one an other; in this all men shall know that you are my disciples, if you haue lue one to an other: arise let vs goe hence.

Conclude vvith all the tendernes, loue and teares that thy heart & eyes can afford thee: loue him, that is, keepe his commandments, and aboue all his last, that is, loue thy neighbour, keepe mutuall charity, vvhatsoever it shall cost thee;

thee; deceiue not thy selfe vvith pretences, but looke truly in thy heart, and if thou find not there this loue, thou art not Christs disciplex.

3. Consider thirdly, how our B. Sauour hauing at length ended his sermon; he lifted vp his eyes to heauen, and made a long and most deuout prayer to his Eternall Father, both for his disciples then present, and also for all that should beleeuue in him to the end of the vvorld. *Vt omnes vnum sint, sicut tu Pater in me & ego in te. That all may be one, as thou Father in me, and I in thee.* This done, he led them out into the garden of Gethsemani, a knowne place to the Traytour, because he oft vsed to repaire thither vvith his Disciples. Behold my soule the Lambe of God, walking now amidst his disciples and friends, shortly to returne the same way bound and dragged by his vvoluish enemies: behold him enter the garden, the field and place of battle: our first Adam vvith the abuse of his liberty lost vs all in a garden: our second Adam, to restore vs all vvith the losse of his owne liberty, enters also a garden: but as farre different from the former, as the fruit they both yeilded: that vvith it's sweets brought vs to death this vvith it's bitternes restored vs to life. Here leauing the eight behind, vvith *Sedete hic & orate: sit you here, and pray.* He goeth a little further vvith those three, that had seene his glorie on mount Tabor, to be also now vvitnesses of his bleeding anguish in the garden of Gethsemani: to these commending more earnestly,

Susce

Insistete & vigilate mecum, stay and vvatch vvith me; he betaketh himselie to prayer, the onely shield in the d.y of battell, the surest helme in a stormy and boistrous sea.

Conclude to accompany thy Sauour in this sad passage vvith compassion, teares and sorrow; but aboue all vvith prayer; take heed of vvhat happened to the Apostles & to that valiant Peter, vvho because they slept, vvhen they should haue prayed, ran away, vvhen they should haue fought and dyed vvith him, as they had promised. O take heed; purposes are to little purpose, vnles backed and strengthened vvith prayer.

4. Consider fourthly, how our B. Sauour discloseth vnto these three disciples, the torrent of griefe, feare and anguish, vvhich oppressed his tender heart; *Capit contristari, pauere, cadere & mortuus esse*; He began to feare, to be sorie beauiie and sad. Which hitherto he had repressed, that he might comfort and encourage them: but now, o my trusty and beloued disciples; *Tristis est anima mea vsque ad mortem*; my soule is sorrowfull euen till death; that is, vvith a griefe, that now presently vvould strike me dead, did I not preserue my selfe for the future torments, that is, vvith a griefe, that shall endure till my death, vvithout the least sparke of comfort or relief. Dearest Lord, vvhat sudden storme in this? is not thy soule glorious! & cannot shee then dispell these clouds, & quiet these thy inward troubles? yes, she is both glorious, and can doe it; but now she doth quite abandon

don the inferiour part to all her naturall passions and teares, to suffer the more truly and feelingly for vs: and so consider him hence forward in all his passion, as a pure man, weake, tender and delicate of complexion: and so, as desirous of company, a thing naturall to griefe and feare; he sayd vnto them *Sustinete hic & uigilate mecum: stay here and watch with me*: what did the poore Apostles thinke, to heare this new language from their Master? how did they looke to see him tremble and all in a cold sweat? certainly their vweake hearts vvere all in a confusion, and their griefe burst out into a floud of teares.

Conclude to keepe them company with a true and louing compassion of thy dearest Saviours affliction: thanke him most humbly for discovering this his tribulation, which being inward, would otherwise not haue been knowne, and so haue lost the due thanks, vvhich all Christians owe him for it, as being suffered for them.

5. Consider fifthly the fortitude and courage, vvith vvhich our B. Sauour tooke from the company of his disciples, a naturall comfort to griefe; *Auulsus est ab eis; he vvvas pulled away from them*; and falling prostrate on the ground before his Eternall Father, cried out; *Pater mi, si possibile est, transeat a me Calix iste; my Father, if it be possible, let this chalice passe from me*. this vvvas the cry of the inferiour part, trembling at the future torments; but presently checked by

the Superiour, least it might prove inordinate, vvith, *Verumtamen non mea sed tua voluntas fiat: but yet not my vvill, but thine be done:* this he repeated three times, for three vvhole houres at least, vvith the humility, instance & seruour, as vvee may imagine: yet hee made notwithstanding two in'ructions, to visit his three disciples, & see how they behaued themselues, but found them both times asleep. O my soule, how carefull and sollicitous is thy Sauour for thy saluation, but how drowsie and carelesse art thou? Behold him in the saddest plight, thar euer happened; going and coming betwixt his Father and disciples there petitioning for his owne griete, & here solliciting their good and saluation; but can get not hearing on either side: left and forsaken of all, in a solitary place, in a darksome night, in the deepest anguish of an afflicted soule. Till at length; an Angell from heauen appeared to comfort him. O my God! is it come to that passe, that an Angell must come to raise vp that head, and cheere vp that face, *In quam omnes Angeli desiderant prospicere? On vvhich all the Angels desire to looke?*

Conclude vvith the affections, thy deuotion shall giue thee: striue to imitate thy Sauour in two things, in his humility perseuerance and resignation in his praying: and also in care and vvatchfulnes, first for thy owne saluation, and next for theirs, who are vnder thy charge,

6. Consider sixthly, vvhat kind of comfort this vvas, that the Angell brought him; it is not expressed,

expressed, but by the effect it had in him, we may be certaine, it was no other, than that his Fathers pleasure and last command was, he should die on the Crosse for the redemption of man: for, *Factus in agonia*, quoth S. Luke, *prolixius orabat, & factus est sudor eius sicut gutta sanguinis, decurrentis in terram*. Being in an agonie, he praied the longer, and his sweat became as dropes of blood triking downe vpon the earth. Who hath euer heard of a sweat like this, of drops so thick, so great, and those not of water; but of purest purple blood, trickling downe apace, not on his face or garments, as vsually, but round about from all his body, to the very ground whereon he lay, *Decurrentes in terram*. Triking downe vpon the earth. If his body suffered thus, what pangs then, what agonies did that his noble and tender soule, endure from whose sole anguish those showers of blood streamed through his body? in our griefes and feares the blood recoiles from the outward parts to the heart; but here the heart of our dearest Iesus is so pinched and pressed, that it spouts forth it's best and vitall blood vpon the ground: pressed, I say, on the one side with the naturall feare of so cruell and ignominious a death; and on the other, with a vehement desire to obey his Fathers will, and redeeme man; & so great was the violence, so strong the impression of the Superiour part vpon the inferiour to make her stoope and pronounce these foure words, *Non mea sed tua voluntas fiat*; not my will but

Thine be done; that it cost her a mortall agony & a shower of blood.

Conclude at least vvith a drop or two of teares, if thou canst repay thy Sauour in no better coine: O thanke him for that finall consent for that, *Fiat voluntas tua, thy vwill be done*, on vvhich depended our eternall happines; by vvhich he bought vs of his Father, and sealed the contract wirth his blood; by vvhich finally vvee are pardoned & receiued into fauour. Blessed be our bleeding Iesus for euer.

7. Consider seueuthly the reall causes, that so oppressed the heart of our stoutest Dauid, and laid flat on the ground the strength of our Samson: the first vvas the liuely representation of his imminent death vvith all the torments, ignominies and scoffes he vvas to suffer; so that vve may truly say, that he suffered all his bitter passion twice ouer; once by the hands of his enemies, & once by his owne; that is, by his cleare imagination of all at once, vvhat in the execution came but successiuelly. The second vvas, a distinct knowledge and sight of all the finnes of the vworld, from the beginning to the end, how little or great so euer; & that all this black scroll vvas now laid to his charge by his Father, to be crossed and cancelled vvith the last drop of his blood. Most innocent Lambe! hell doubtlesse vvith all its furies, could not affright thy soule like one of those monsters. The third vvas, to see the little vse and fruit, the very Christians vvould make of all his labours and sufferings; but

but most blind, vngratefull, & obdurate, would rather turne this hony into their poison; *Et concutere sanguinem Agni*; and tread vnder foot the blood of the lambe. Then endeauour thereby to vuarke their owne saluation. These vvith many others, like a fierce squadron of enemies assailed at once his noble and tender heart, and made it dissolue into sighs, groanes, an not teares, but streames of blood.

Conclude ô Christian soule with a true feeling and hatred against sinne, the sole cause of all thy Sauour's-miseries, and thy owne: againe, hate ingratitude, *Qua exsiccat ossa*; vvwhich dryeth vp the bones; make good vie of his passion, for thou canst not please him better. Lastly prouide in time for a good death; for if in Christ, *Et in viridi ligno hac fiunt*, and in the greene vvood those things be done, to vvitt, these feares, these agonies: *In arido quid fiet?* in the drie vvhat shall be done? vvhat vvill a poore sinner doe at that houre? how will he looke? vvwhether vvill he runne?

THE FOVRTH MEDITATION.

Of our Sauours being taken prisoner.

1. **C**onsider first how our B. Sauour, hauing after so long and bloudya combate vanquished all feare and pusillanimity, riseth from the ground vvith his face and eyes swolne and inflamed, his vhole body and gar-

ments in gory bloud, *Et rubicundi sicut calcantium in torculari*: and red like those that treade vvine in the presse. But vviping and clearing vp his countenance as vvell as he could hee vvent to his disciples, vvhom againe he found asleep, little thinking in vvhat case their deare Master had been: but he vvvas now so farre from chiding them, that as a most tender Father he sayd: *Dormite iam & requiescite*. Sleepe now and rest. But thou sweetest Iesu, *Quando dormies? quando requiesces?* vvhen vvilt thou sleepe? vvhen vvilt thou rest? vvwearied, toiled and congealed in thy owne bloud, vvhen or vvhere vvilt thou repose? no more sleepe, no more rest for thee, but *In ara Crucis*, the last sleepe of death on the hard bed of the Crosse. But behold Iudas thy Apostle, thy disciple is come as Captaine to a band of souldiers vvith clubs, bills and swords; and offers thee a most false kisse, vvith *Aue Rabbi*: haile Rabbi: strike this Goliath dead, o David, confound these Philistine troopes, o our Samson: nothing lesse: our Sauour vvith a settled & vndaunted courage goeth forth to meet him, receiueth the kisse, vvith, *Amice ad quid venisti?* Iudas osculo filium hominis tradis? friend vvhere to art thou come? Iudas, vvith a kisse dost thou betray the Sonne of man? I know and haue told thee vvhat thou comest for: thou hast betrayed me; be yet ashamed, and repent, and I vvill forgiue thee, and as a friend receiue thee into my fauour and grace.

Conclude vvith admiration & hatred of such obdu-

obduratenesse, vvith reare of so desperate an estate; vvith loue also & confidence in the goodness of thy Sauour how much soeuer thou hast offended him; for he denieth his friendship to none, vvho offered it to Judas. How oft hast thou betrayed thy Sauour vvith a kisse in coming vvvorthylie to the blessed Sacrament; for he that doth so, inuitheth Christ in amongst his enemies.

2. Consider secondly, how our B. Sauour, to shew that no force vvvas able to take him; had he not freely and of his owne will deliuered himselfe; he vvrought by his omnipotent hand no lesse then fve miracles in this passage. The first, that although they had seen Judas kisse him, vvvhich vvvas the signe agreed on, yet he blinded them so, as they for all that knew him not; for asking them, *Quem queritis? vvhom seeke ye?* Their answer vvvas, *Iesum Nazarenum*; Iesus of Nazareth; not knowing, that it vvvas he vvvhich asked them; and this happened not once but tvvvice: the second, that at these tvvvo vvords, *Ego sum, I am he*, like men thunderstruck, they all reeled backvvvard, and fell flat on the ground; and there had remained, had he not raised them againe vvwith a second, *Quem queritis? vvhom seeke ye?* O vvvhich shall be able to stand the thunder of his voice at the day of iudgement, that *Ite maledicti, goe ye cursed*, if these tvvvo vvords so mildly vttered throwv downe troops? The third vvvas: the curing vvwith a touch

of his blessed hand the care of Malchus, vvhich the sword of valiant Peter had cut of. The fourth, that none yet durst lay hands on him, but stood like dogs at a bay, vntill after a large discourse vnto them, and complaint that they came vnto him as to a thiefe, he gaue them leaue in these words, *Hac est hora vestra & potestas tenebrarum*: This is your houre, and the power of darknesse; yet not vvithout the condition (& this vvvas the fifth miracle) that they should not touch any of his disciples; *Si ergo me queritis finite hos abire*. If therefore you seeke me let these goe their vvayes.

Conclude vvith ioy and thanks to thy Sauour for this his glory; vvith humble gratitude- for deliuering himselfe so freely into his enemies hands for thy redemption: begge of him that he vvill neuer let thee fall into such obduratnesse of heart as these blind men did; vvho, for all so many miracles done before their eyes, vvvent on vvith their vvicked entreprife.

3. Consider thirdly, how no sooner had our B. Sauour deliuered himselfe vvith those words, *Hac est hora vestra & potestas tenebrarum*; this is your houre, and the power of darknesse; but like so many rauenous & hunger y vvoules they rushed in vpon him; and such vvvas their fury and multitude, bore him ouer to the ground, vvhere they buffeted him, kickt him, & pulled him by the haire of the head and beard; *Conculcauerunt me inimici mei, quoniam multi bellantes aduersum*



*aduersum me; myne enemies haue troden vpon me, because they are many that vvaire against me; O vvhath clamour, vvhath shouts, vvhath opprobrious out cryes did they make! Sicut exultant victores capta praeda: as conquerors reioyce after a pray is taken, & presently, least he should slip from them, as before he had often done, they cast great ropes about him; one, as S. Bernard contemplates, about his neck, another about his middle, vvhith his hands noosed behind him. O you Philistines feare no more our Sampson, his Dalila hath betrayed his strength into your hands; a hempen twiſt vwill hold him. Thus they dragge him away thorough thick & thin; now running, now falling, now stumbling in the darke, without a hand to helpe him selfe, or vvhithout a friend to lend him one: O you Apostles, vvhether are you! vvhath is become of your valour, your loyaltie, your promise? all gone, all vanished, and he alone *In medio inimicorum suorum*, in the midst of his enemies, Is carried to the slaughter like an innocent Lambe, for them and all the vvhorld, vvhithout opening his mouth, or once complaining.*

Conclude from hence forward to follow thy Redeemer from stage to stage, from Iudge to Iudge, vvhith prayer, loue and compassion, but euer remember vvhether he is and the dignity of his person, Iudge him not by his present condition, vnles it be to see, how low he stoopeth for thee.

THE FIFTH MEDITATION.

Our B. Saviour is brought before Annas
and Caiphas.

I. **C**onsider first, how the first Iudge before whom our innocent Iesus was presented, was Annas Father in law to Caiphas, high Briest of that yeare; because he was a man of dignity and his house lay in their way: behold this proud Priest sitting in his chaire, and with sweelling pride and content, asking of the King of Maiesty and Iudge of the world, impertinent questions *De discipulis & doctrina eius: of his disciples and of his doctrine*: our Saviour with his eyes on the ground and his hands tied behind him, answered nothing touching his disciples; for what should he say of them? accuse them he would not, and praise or defend them in this last action he could not: but for his doctrine he raised vp his head and voice, and sayd, *Ego palam locutus sum mundo &c. Quid me interrogas? interroga eos, qui audierunt &c. I haue openly spoken to the world &c. why aske you me? aske them that haue heard &c.* And it is obserued that our diuine Master in all his passion seldome or neuer made answer to any but in the behalfe of truth or his doctrine. But here a vile seruant standing by, vp with his fist, and gaue him a blow ouer the face, with, *Siccinè respondes Pontifici? ansvverest thou the high*

high priest ſoe? to the great content and laughter of all preſent, but to our meeke Lambe a great paine and greater affront: yet he replied no more, but *Si malè locutus ſum, teſtimonium perhibe de malo; ſi autem bene, quid me cadis?* If I haue ſpoken ill, giue teſtimonie of euil; but if well, vvhy ſtrikeſt thou me? and this alſo in defence of his former vvords.

Conclude to ſtand vp euer for the Catholike faith & doctrine of thy Sauour; n.e er hidethy head, neuer ſpare thy voice when or howſoeuer thou ſhalt be queſtioned about it; and what buſſets ſoeuer thou ſhalt ſuffer for it, anſwer no otherwiſe than our Sauour did; and how ſoeuer the vvorld laugh at thee, comfort thy ſel e with this promiſe of thy Lord, *Qui me confeſſus fuerit coram hominibus, conſitebor & ego eum coram Patre meo.* Euery one that confeſſeth me before men, I alſoe vvill confeſſe him before my Father.

2. Conſider ſecondly, how from thence he was hurried to the Pallace of Caiphas the high Prielt, *Vbi Scriba & Seniores conuenerant*; where the ſcribes and auncients vvere aſſembled. All vvith a longing deſire to ſee before them this new priſoner, and vvith a full reſolution to make him away by right or by vvrong: and therefore at his very entring after a ſcornfull vvelcome fell preſently to the examining of witneſſes; but becauſe they could find none true, they contented themſelnes vvith falſe ones, *Multi teſtimonium falſum dicebant aduerſus eum*; many ſpake

spake false vvitnes against him; yet all in vaine, for such vvas the innocency of our Sauour, that euen false vvitnesses could conclude nothing against him, *Quia non erant conuenientia testimonia eorum*, for their testimonies vvere not conuenient, but contradicted one the other, vvich euen made their galls burst vvith rage and enuy; so that the high Priest rose vp in a storme, asking him vvhy he answered nothing to all these testimonies! But to vvhat, proud man, to vvhat? make first thy testimonies agree, how false soeuer, and then demand an answer. Wherefore he tries another vvay, *Et adiuro te*, quoth he, *per Deum viuum, ut dicas nobis si tu es Christus filius Dei*. I adiure thee by the liuing God that thou tell vs if thou be Christ the Sonne of God. Our Sauour out of reuerence to this Father, & in defence of such a mystery, vouchsafed his answer, and sayd: *Tu dixisti: thou hast said: 'tis true*; but one day you shall see the Sonne of man coming in the clouds vvith maiesty and terroure: whereat, out of zeale forsooth, they rent their garments, and cried out, blasphemy, blasphemy! giue sentence, vvhat doe you thinke of him? *At illi, vvithout more adoe, dixerunt, Reus est mortis*. But they said he is guilty of death.

Conclude thou to cry out to the contrary with all the Angells of heauen: *Dignus es, Domine, accipere virtutem & diuinitatem & honorem & gloriam & benedictionem*, Thou art vvorthie, o Lord, to receiue pouer and diuinitie; & honour,

honour, and glorie, and benediction. Thanke him for receiuing this so not onely vniust but also illegall sentence of death for our sake; and take euer great heed of opposing the known truth out of passion or any other pretence.

3. Consider thirdly, how this illegall sentence had an execution as illegall; for all vvith vnheard of barbarisme and cruelty laid presently hands on him, and like furies of hell more then men, showed vpon him all manner of blows, blasphemies and affronts: vvee may reduce them to these foure heads. First, they spit in his face, and disgorge their filthy fleame on that diuine forehead, vvhere beauty and maiesty sits: *ô my soule, vvhat canst thou thinke?* men seeke a dunghill, or by-corner to spit in, but these deuills find no other sinke, then that face, in which the Angells are delighted. Secondly, they buffet, kick and strike him vvith merciles rage; and he, vvith his hands tied behind him, not able to ward one blow. wipe his face, or helpe himselfe: heare vvhat he saies by *Isaias: Corpus meum dedi percutientibus & genas meas vellentibus, faciem meam non auerti ab increpantibus & consequentibus in me.* I haue geuen my bodie to the strikers, and my cheekes to the pluckers: I haue not turned away my face from the rebukers, and spitters. Thirdly, they couer and muffle his face vvith some dish-clout; and then at euery blow aske him, in scorne; *Prophetiza nobis Christe, quis te percussit? Prophecie unto vs, ô Christ, vvho is he that strook thee?* These vil-

laines hide that face, vvhich the old Prophets cried out to see; *Ostende faciem tuam & salui erimus. Shew thy face, and we shall be saued.* Fourthly, they pulled him by the haire & beard, vvith a thousand other as namelesse, as shamelesse affronts: vvhat shall we more admire? the meeknes, patience and fortitude of our heavenly Sampson, or the madnes & frenzy of these Satanicall Philistins?

Conclude, as on the one side thou can'st not choose, but detest their malice, and adore thy Sauour's patience and magnanimity; so on the other, to beare vvith like patience, vvhat iniuries shall befall thee; and to take heed how thou ioynest vvith these villaines in affronting thy Sauour; beleeue it, euery mortall sinne strikes him ouer the face, and spits at him more than all the Jewes did.

4. Consider fourthly, that none of all his torments, scornes and abuses pierced his tender heart nigh so much, as did the vtter losse of his disciple Judas, and the most dangerous fall of Peter. Iudas for the gaine of a little money, lost his Master, his life, his soule, nay and money too; for *Projiciens in templo abrens laqueo se suspendit. Casting it downe in the temple he went and hanged himselfe vvith an halter.* How many in the world for the like drosse doe daylie the same, and come to the same end? sell their Sauour, his faith, his grace; and at one clap lose all, and gaine hell and damnation. Peter, vvho had receiued more fauours, than all the rest;
vvho

vvho like a Giant had vaunted that if all forsoke him, yet he neuer; vvho had been vvarned more than once, to take heed; vvho had he knowne it, had doubtlesse runne the traytour Iudas through vvith his sword: yet now he growes cold, stands by the fire, and at the voice of a silly maid, once, twice and thrice, denyes, sweares and damnes himselfe if euer he knew the man: strange, that he should not now know him, for vvhom, but euen now he had fought and cut of Malchus his eare neither could the cock's crowing make him remember himselfe; till his sweetest Master amidst his furious tortures sent him a glance of his eye, and vvith one ray opened his vnderstanding, and warmed his breast anew; so that, *Exiens foras, fletit amarè*; going forth he vvept bitterly. Not onely then, but all his life time from the cock-crow till morning, euer vvatering his aged cheekes in penance.

Conclude to take heed by the example of these two Apostles, the one for euer lost, the other hardly recovered: take heed, I say, in vvhat estate soeuer thou art, of couetousnesse of any vvordly things, and of presumption on thy owne strength: then feare a fall most, vvhen thou shalt fancy thy selfe most secure. Finally learne of S. Peter to doe penance for thy sinnes, and to thanke thy Sauour for the million of times, he hath raised thee, dead and drowned in sinne.

5. Consider fifthly, vvhat a night our sweet:

est Sauour passed amongst those his vnſatiated enemies: for about midnight the high Priest with the Princes and Pharises going to take their rest, left him amongst the rout to vse him at their pleasure; who out of their owne cruelty and malice, as also to please their Masters, fell afresh vpon him vvith all their furie and rage. O vvho can tell, vvhat our dearest Lord endured all this sad night? S. Luke passeth them ouer in these foure vvords: *Et alia multa blasphemantes dicebant in eum: And blaspheming many other things they said against him.* And S. Hierome affirmeth, that all will not fully be known till the day of iudgement. Yet sit by him a vvhile, my soule, and contemplate on the one side the fury, rage, and basenesse of these ministers of the deuill; and on the other, thy Lord's inuincible patience, grauity and charity, euen when praying *Pro persequentibus se. For them that persecute him.* After a vvile step ouer to thy Lady, his most afflicted mother, (vvho no doubt had quickly tidings of the state her Sonne vvvas in) and see, if thou canst, the vniuerſall eclipse and oppression of her soule, the ſloods of her eyes, the sighs and groanes of her breast, the cryes she made to heauen for him; *Pater si possibile est, tranſeat à filio tuo & meo Calix iste; Father if it be possible, let this chalice passe from thine and my Sonne;* yet vvith the same resignation; *Non mea ſed tua voluntas fiat. Sic plorans plorauit in nocte, & lacryma eius in maxillis eius; non est qui conſoletur eam ex omnibus charis eius.*

Not mine, but thy will be done. Soe weeping she bath wept in the night, and her teares are on her cheekes; there is none to comfort her of all her deare ones.

Conclude to accompany thy Lord and Lady some part of this sad night in vvatching, prayer and compassion: offer all, that both suffered, to the Eternall Father for all thy hidden and vnknown sinnes, wrapped vp in the night of thy owne negligence and carelesenes: begge light from these two morning-stars to see them, amend, and satisfie for them.

THE SIXTH MEDITATION.

*Our Sauour is brought before Pilate
and Herod.*

1. **C**onsider first, how early in the morning, the high Priest and the Princes of the Iewes meet in a full counsell, notwithstanding their late going to bed; & vvhat to doe, but to satisfie their ovvne malice, & extinguish the light of the vvorld? so it is, the wicked are farre more vvatchfull and industrious to obtaine their vvicked ends, than the children of God to obtaine theirs. Our Sauour is againe brought to the barre; the same question asked againe; *Situes Christus, dic nobis; if thou be Christ, tel vs:* and the same answer returned, that he vvvas: vvith that, all rose vp against him as a man conuicted by his owne confession: *Es*

surgens omnis multitudo duxerunt eum ad Pilatum. And all the multitude rising up, led him to Pilate. But vvhy did they carry him to Pilate a Gentile and Roman Gouvernour? vvhy did they not stone him themselues for blasphemy, as aftervvard they did S. Steuen? for noe other reason, but their malice, to haue him die on a Crosse, a death so infamous, that they themselues could not inflict it; a death onely for famous thecues, murderers and malefactours. See by this, their rancour against this most innocent Lambe of God: see how he is hurried away to Pilate's house at the further end of the city, aboue a mile and a quarter; haled thorough the streets vvith showts and cryes; that now all vvvas discovered; that he had confessed himselfe a blasphemer, cheat and inchanter; and for that, the vvhole Councell resolved to deliuer him ouer to the Gentiles &c.

Conclude to follow thy Sauionr this third stage to Pilate, and at length count them all, and thou shalt find almost ten miles, that he vvvent from thursday euening till friday noone. Take pity of his vvwearied limmes; & vvish it lay in thy power to ease him; but aboue all take heed of increasing his paine, by sinne, sloth and ingratitude.

2. Consider secondly, how the King of glory, *Iudex viuorum & mortuorum, the Iudge of the liuing and of the dead*, stands bound before a petty Gouvernour; and the Princes and chiefe of his owne people stand for his accusers; but behold the

the processe: Pilate demands vvhat they haue to say against that man: they thinking to beare all ouer vvith a kind of scorn; *Sinon esset hic malefactor, non tibi tradidissimus eum.* If he vvere not a malefactor, vve vvould not haue deliuered him vp to thee. Wee haue already examined and condemned him, vvhat needst thou aske any more? but vvhen Pilate vvould haue particulars, presently new ones were inuented: this man disquieteth the people; forbids tribute to be pay'd to Cesar, and makes himselfes King of the Iewes. O shameles men! did not he perswade the people to obey euen you, such as you are, because you sate in the chaire of Moytes? did not he command all, *Dare qua sunt Cesaris Casari*, to giue the things that are Casars, to Casar, and payd for himselfe and Peter? did not he fly, when the people vvould haue made him their King? how many stand there present, that can giue you the lie in all these things? But though our Sauour answered not a word, euen to the great admiratiou of the President, yet the force of truth is so great, that he beleueed nothing, vvhat they sayd; onely hee stuck at the vvord, King; and asking our Sauour about it, receiued full satisfaction, and laboured to to free him.

Conclude to imitate thy Sauour, vvhen thou art falsely accused, to hold thy peace, or to answer briefly and quietly; and hauing done, thar, to commit the rest to the diuine prouidence, &c force of truth it selfe, vvwhich will, in spite of all

her enemies, at length put forth and appeare, to God's glory and thy iustification.

3, Consider thirdly, how Pilate seeing the malice of the Iewes, to free himselfe of their importunity, sent our Saviour away to Herod, as one belonging to his iurisdiction of Galilee. O my soule follow thy Saviour this fourth stage; see how they hale him againe thorough the streets, vvith shouts and cryes to Herods palace; vvho vvvas most glad of his coming, & soone gaue him audience; asking him a hundred impertinent questions, and offering him no doubt great fauours, if he vvould but doe some miracle before him; for to that end he had long since much desired to see him. on the other side the Iewes stood alleadging, all they could inuent, against him, that Herod vvould put him to death; *Stabant Principes Sacerdotum & Scribae constanter accusantes eum.* The chiefe priests & the Scribes stooode constantly accusing him. But our Saviour vvould not ansvver one vvord, either to their accusations, as most false, or to Herod's allurements, as most vaine and idle; and he a most bloody Tyrant, and incestuous adulterer, vvho had killed S. Iohn Baptitt, & kept his brothers vvife. Whereat in a rage, *Spreuit illum cum exercitu suo, & illius induit vestem albam.* He vvith his armie set him at naught, and he mocked him putting on him a vvHITE garment. O you Cherubins of heauen, vvhat thinke you of this? the Eternall Wisedome of God, clothed in a fooles coat, scoffed, kickt and abused for a foole thorough

thorough the vvhole court and streets: this onely title vvvas vvanting to all the rest, of a sinner, blasphemers, Samaritane, necromantick &c.

Conclude vvith thy Sauour to learne to hold thy peace, vvhen vaine curiosity is the obiekt of diiourse; and if thou be called foole or idiot for thy paines, looke back vpon Iesus-Christ, and it is impossible it should grieue thee: remember his rule; *Non est discipulus super Magistrum, nec seruus super Dominum suum: si patrem familias Beelzebub vocauerunt, quanto magis domesticos eius?* The disciple is not above the master, nor the seruant above his Lord: if they haue called the good man of the house Beelzebub, how much more, them of his household?

4. Consider fourthly, how our Sauour with the new title and liuery of a foole vvvas brought back againe to Pilate; and this is the fifth stage, vvherein, no doubt, followed after the B. Virgin accompanied vvith S. John and the other holy vvomen; & vvvas present at all vvhat passed hereafter; but in vvhat plight of griefe and sorrow, let euery pious soule conceiue of it, what shee can; and accompany in spirit and deuotion the mother of God in these passions and funerals of her onely Sonne; *Filius vnicus matris sue. The onlie Sonne of his mother.* But Pilate inuented now a new vvay to deliuer him: he had in prison one Barabbas for raising sedition and committing murder in the City, a notorious and infamous malefactor; and being to set one free at Easter, vvhom the people should aske,

made sure they would neuer aske such a fellow :
 vvherefore; *Quem vultis vobis dimittam? Barabbam; an Iesum qui dicitur Christus? Vvhom*
vwill you that I release to you, Barabbas, or Iesus
that is called Christ? here the *Principes Sacerdotum & Seniores*, the chiefe Priest, and auncients,
 perswaded the people to aske Barabbas: *Quid*
igitur quoth Pilate, *faciam de Iesu? Crucifigatur.*
Vvat shall I doe then vvith Iesus? let him be cru-
cified. O dearest Lambe of God, vvho can conceiue the feeling of thy tender heart, to see thy
 selfe so reiected and abased by that blind and vn-
 gratefull people, after so many benefits, mira-
 cles and cures bestowed amongst them? these
 they vvho vvould haue made thee King, vvho
 cryed but Sunday last, *Hosanna in excelsis, bene-*
dictus qui venit: Hosanna in the highest, blessed
is he that cometh. Now worse than Barabbas,
Opprobrium hominum & abiectio plebis. A re-
proch of men and out cast of the people.

Conclude neuer more to repine, if any be pre-
 ferred before thee in honour, vnderstanding or
 vertue: for besides that it may be true, euer re-
 member that Barrabbas vvas preferred before
 Christ: begge of him, that he vvill neuer let thee
 fall into such blindnes and vngratitude of heart,
 as to praise him in the morning and offend him
 before night.

5. Consider fifthly, how Pilate vvondered at
 the vnheard of malice of the chiefe Priests, and
 blindnes of that people, to preferre such a pu-
 blike villaine, as Barabbas, vvho had deserued a
 hundred

hundred deaths, before Christ, in vvhom neither he nor they could finde the least colour of a fault; and so, partly out of a naturall honesty, partly because his vvife had vvarned him, *Nihil tibi & iusto illi, haue thou nothing to doe vvith that iust man*; but chiefly Because God by him, in spite of all his roaring enemies, vvould declare to the vvorld the innocency of his dearest Sonne, behold how Pilate and the Iewes contest: they cry: *Tolle hunc & dimitte nobis Barabbam; quid enim mali fecit, Dispatch him, and release vs Barabbas: vvhy, vvhat euill hath this man done*; quoth Pilate; see, I haue examined him before you, and can find nothing: no nor Herod, as you see, to vvhom I remitted him: *Crucifige, crucifige eum, Crucifixe, crucifixe him*: quoth they: but he; *Nullam causam mortis inuenio in eo: I find noe cause of death in him*: vvhat haue you more to say against him? *Corruptam ergo illum & dimittam: at illi instabant vocibus magnis postulantes vt crucifigeretur & immalescebant voces eorum. I vvill correct him therfore, and let him goe: but they vvere instant vvith loud voices requiring that he might be crucified, and there voices preuailed*. O innocent Lambe, how doe these rauenous vvolves thirst thy blood? vvvas it euer heard, that the Judge should stand vp and protest the innocency of the accused; and the accusers vvithout shame stand barking like dogs; kill him, kill him, vvithout alleadging of any the least crime?

Conclude with ioy of heart and hearty thanke
to God

to God for the honour he did his Sonne, & thy Sauour before the face of all his enemies, then when he seemed most forsaken of all: conceiue also a neglect of what the world shall cry against thee; and a confidence in God, that he will defend thee, if thou bee innocent, when thou shalt bee most oppressed.

THE SEVENTH MEDITATION.

Our Sauour is scourged at a pillar.

I. **C**onsider first, the most vniust proceeding of Pilate, who knowing the malice of the Iewes, and publicly professing the innocency of our Sauour, yet to satisfie their cruelty, caused him to be most cruelly whipped; a punishment so ignominious, that it was inflicted on none but slaues, thieues and vwhores; and a Roman citizen could, for no crime what soeuer, be liable to it: and yet the Sonne of God, to free vs from the gastie stripes of hell, would subiect himselfe vnto it. Behold therefore, my soule, how foure fierce tigers lay hands on this Lambe of God, strip him of his clothes, tie him to a stony pillar hands and feet, naked as he was borne, without a ragge to couer him from shame or cold, in publike view and scorne of all the people; and then cry out to the powers and dominations of heauen, to come downe, to couer, defend or reuenge this their vniuersall Lord, as they did afterward
diuers

diuers of his Saints in the like streights. Who can apprehend the confusion, that couered the heart and face of our dearest Iesus, when he saw his Angelicall body, made by the hands of the holy Ghost, and borne of a Seraphicall Virgin, lie open and euery vway exposed to the view and scoffing of those villaines? and vwhat did then his Uirgin Mother feele in her heart, and shew in her countenance? *Verè operuit confusio faciem vtriusque.* Confusion hath trulie couered both their faces.

Conclude on the one side vvith sorrow, but on the other vvith infinite thankes to thy Sauiour, vvho vndergoes this shame, to satisfie for thy shamelesnes; and sutlers this nakednes, to gaine for thee the robe of grace: say to him vvith S. Bernard: *Quanto pro me vilior, tanto mihi charior.* The viler he hath made himselfe for me, the dearer he shall be to me But aboue all thy all acts of vncastity, *Per illam enim renouas nuditatem Redemptoris.* For by it thou reneweth the nakednesse of thy redeemer.

1. Consider secondly, how hauing tied him fast and sure, not able to stirre hand or foot, they begin to thunder vpon is blessed back & shoulders vvhole peales of stripes, lashes & scourges vvithout measure or number; *Fabricauerunt supra dorsum meum peccatores & prolongauerunt sulcum suum;* sinners haue builded vpon my backe; and they haue prolonged their furrows, That is; plowed and harrowed vpon my back and now, the bloud comes spouting forth on all sides,

drops a pace on the ground, and *Tanquam sanguis Testamenti*, as the blood of the testament, besprinkles the people standing round about: yet the blowes increase, the wounds grow vvider, and the flesh opens to the very bone, and entralls; till at length all comes to be but one sore, from neck to heele, *Aplanta pedis usque ad verticem non est sanitas*. From the sole of the foote unto the toppe of the head there is not health. See, Christian soule, see how thy Iesus stands as immouable, as the pillar, to vvhich he is tied; not able to auoid or ease himselfe of one blow, but onely to shrinke vp his shoulders, & lift his eyes to heauen for comfort: When presently they turne him on the other side, and vvith fresh vvhippes and hands left him not till they had made him all ouer a perfect vlcer; *Quasi leprosum & percussum & humiliatum*. As it vv ere a leper, and stricken of God, and humbled. O diuine and princely blood, how frankly and prodigally art thou shed, *Sicut aqua in plateis*? as vvaters in the streetes: how art thou trampled vnder the feet of those hangmen? as though thou vv er not more vvorth than a thousand vvorls: & as though thou vv er not the licour, *Ad saluandas gentes*. To saue all nations.

Conclude to shed at least a teare or two, to mingle vvith this thy Creatour's blood; so of both to make rhe mixture of that balsame, that must cure and seare vp all those gaping wounds of thy soule; but especially those two of pampering thy flesh in riot and luxury, vv hich now costs so deare.

3. Consider thirdly, that this flagellation of our Sauour was vnto him a most grievous torment; so that he himselſe neuer ſpeaketh of his paſſion, but maketh euer mention of it, as one of the principall parts: and this for many reaſons; as firſt for the number of ſtripes vvhich as it hath been reuealed, exceeded ſiue thouſand; & thoſe laid on by foure moſt cruell villaines, with three ſorts of whips; as rods, twiſted cords or bull's nerues, and little chaines of iron. Secondly, becauſe Pilate cauſed him to be ſcourged to appeaſe the furious harred of his enemies, ſo that it could not but be moſt cruell, according to the proportion of their rage: but moſt of all for the tendernes of his moſt virginall and delicate body, of complexion more ſenſible than the body of any little childe; and now alſo tired out with a bloody ſweat and vvatching, trauels and torments of the night paſt: yet his ardent loue of vs ſo farre exceeded all, that to leaue vs a moſt copious redemption, he bore theſe moſt willingly, and was moſt ready to receiue them all ouer againe and againe, if it had been required. O infinite goodnes and charity, deſeruing a gratitude and correſpondence farre different from that vvee vvretches returne thee! ſtirre vp thy ſelfe, O Chriſtian ſoule, and deſire at leaſt to doe or ſuffer ſomewhat for this thy all-ſuffering Lord.

Conclude vvith a feruent deſire to ſuffer for Chriſt, in vvhat vvay ſoeuer it ſhall pleaſe him, in body or ſoule, honour or fortune; and be ſure the greateſt fauour God can doe thee in

this vworld, is to giue thee matter and grace to suffer for him: honour therefore from thy heart his holy Martyrs and Confessours, who in thy poore country and els vvhere, *Lauerunt stolas suas in sanguine Agni, & dealbauerunt eas. Haue vvashed their robes, and made them vvwhite in the blood of the lambe.*

4. Consider fourthly, how these hangmen, tired at length, cease; and vntying our Sauiour's hands and feet from the Pillar, there leaue him helpelesse to helpe himselfe; but ah! how helpelesse? how vnable to moue or stirre? bathed all ouer in his gory and congealed blood, harrowed as it vv ere vvith vvounds and sores; and trembling with vv earines and cold, vvithout a hand to vvash his vvounds or stanch his blood, vvithout any to reach him his clothes & couer him from the cold; vvith bruised armes and vv earied knees leaning himselfe against the cold and hard pillar. Runne now vnto him, O Christian soule, how sinfull so euer; for neuer shalt thou find a fitter opportunity; offer him thy back and shoulders to leane and rest his vv earied limbes on, or any other poore seruice thou can'st afford him. See him creeping to the corner, vvhere his clothes vv ere throwne, and putting them all on, as vvell as he can, euen to the fooles coat, vv which Herod had bestowed on him; O dearest Jesu, vvhat doe these course and vvoollen clothes doe, but stick and cleaue to thy sores, and so keep thee in a continuall torment? vvho doubteth of this, let him put any vvoollen

ragge vpon the least sore he hath; and he shall quickly feele how true this is? so that the vlcers he now beareth, goe increasing, every minute. and vpon euery touch vntill his death.

Conclude vvith all the compassion thy soule is capable of; or, if thou find thy heart so stony, looke about, and find out his afflicted Mother, standing at a distance yet vvithin view of this bloody spectacle, & she vvill teach thee to lament and grieue: thanke him for this flood of blood, shed for thee; and turne thy anger, not vpon his executioners, but on thy owne soule finnes.

THE EIGHTH MEDITATION.

*How our Saniour is crowned vvith
Thornes.*

1. **C**onsider first, the vnsatiable fury of these ministers of hell: one vvould have thought the past scourging a sufficient punishment for innocency: but now they vvill crowne him for King forsooth; neuer vvvas a cruelty so barbarous heard of: they hale him into the *Pratorium*, the *Pallace*, or Court of Audience, *Conuocant totam cohortem*; they call together the vvhole band; violently strip him againe of all his clothes; set him on a bench or stoole; throw about him some purple ragge; twist a wreath of long, hard and sharpe thornes; clap it on his sacred head; put in his hand for scepter

a cane or reed; bow their knees before him with a scornfull, *Aue Rex Iudeorum, Egredimini filia Sion; Haile King of the Iewes. Go forth ye daughters of Sion.* all Christian soules; *Et videte Regem vestrum in diademate, quo coronauit eum mater sua,* and see your King in the Diademe *vvhervvith his mother,* that is the Synagogue, *In die desponsationis sue,* hath crowned him in the day of his desponsing, with his Spouse the Church. But, vvhat can vvee first admire? what first lament? the Deuills monstrous inhumanity, or our Iesus his prodigious charity and patience? the ripping vp of his forme & vvounds? the renewing of his nakednes? the piercing of the pointed thornes into the middle of his braines? or the scoffes, ieres and shouts, vvith vvvhich they treated him? let euery one congeue and bewaile, what he can, and yet all together shall neuer reach vnto the thousandth part of vvhat here passed.

Conclude as thou hopest one day to see him in his glorie, and to adore him there with the foure and twenty Seniors, not to forsake or neglect him now: accompany him vvith compassion and imitation; be not one of thoe, *Qui regnare cum Christo volunt, non pati:* who would reigne, but not suffer vvith Christ: but heare S. Bernard; *Non decet sub spinato capite membra esse mollia & delicata:* Soft and delicate members becomes not a head, crowned vvith thornes: suffer as he doth, if thou meane or hope to reigne vvith him.

2. Consider secondly at leasure, and imprint in thy soule the image and *Idea* of thy dearest Lord, seated on this throne of scorne; and see, whether exceedeth in cruelty, his torment or ignominy: being placed on some bench or foot-stoole amidst a vvhole troope of souldiers; his face full of shame and confusion; his eyes swimming in teares for all the vvhorld; an old ragged cloake ouer his shoulders, rubbing his green wounds, vvithout couering his nakednes from shame and cold; a crowne of piercing thornes on his head; guesse at this torment, by the touch of a pin or needle on the temples or sinews of thy head, if thou dare not pierce it deeper: a reed in his hand for scepter, vvith vvhich euer & anon they presse and beate downe the thornes into his head; *Et percutiebant caput eius Arundine;* And they smote his head vvith a reede. Wherevvith the blood came trickling downe afresh on his face and neck: his enemies saluting him by turnes vvith scoffes, buffets & spitting againe in his face; vvhich before being more beautifull than the sunne, vvvas now all bruised, bloudy, defiled vvith spit and durt: and he, his hands being tied, not able to vvipe or ease him selfe: when thou hast viewed him vvell in this sort, then turne thy eyes vpward, and see how he sits in heauen *Ad dexteram Patris, adorantibus Angelis;* Adored by Angels at the right hand of his Father; and hauing compared these two extremes.

Conclude to adore him, loue and praise him,

as much here *In Pratorio Pilati, In Palats pal-lace.* as there, *In Palatio Cali;* in the court of heauen; for, *Quandò pro me vilior, tandò mihi charior.* The more vile he hath made himselfe appeare for me, the dearer is he to me: Lend him also a few teares of compassion, lest thou proue more stony & vnhumane than these barbarous souldiers, or the furious Jewes.

3. Consider thirdly, how Pilate, confident now that the rage of the Iewes would be al-layed, and their malice glutted at such a spectacle, led him forth by the hand as he vvas, and from some eminent place shewing him to the people sayd, *Ecce homo;* behold the man, you so much feared vwould rise vvith the Kingdome, trouble and captiuate you all: feare him no more for such, but rather take pity of him, as of a man of your owne country, flesh and bloud. But they; *Crucifige, crucifige eum: Crucifige, crucifige him:* O cry of hellish fiends and not of men! Take him you, quoth Pilate, and crucifie him; *Ego enim non inuenio in eo causam:* For I find noe cause in him: Wherefore say and doe, vvhat you vvill, I am resolued to set him free: vvhereat they cryed out vvith open throats; *Si hunc dimittis, non es amicus Cesaris.* If thou release this man thou art not Cæsars friend. What now poore Pilate? vvhat vvilt thou novv doe? if thou free the most innocent Sonne of God, thou shalt be no more Cæsars friend vvho can conceiue somevvhat of that griete, vvhich pierced the heart of our dear est Sauour, to see himselfe so banded
against

against by his ovvne but most obdurate & vvretchedly vngratefull people? how: he pleaded also vnto them his *Ecce homo; loe the man*; promised and sent vnto them by his Eternall Father, to redeeme and teach them the vway to saluation: he vvho hath done so many miracles, cured all their diseased, and preached vnto them the vvord of life & c.

Conclude thou also vvith tvo *Ecce homo's; loe the man's*; the one to God the Father, representing vnto him this his disfigured Sonne, that looking fast vpon his passion and merits, he may view thee vvith mercy: the other to thy afflicted Sauour, that for the sad case, his loue hath put him in, he vvill looke vpon thy vweaknes cure thy vvounds made by sinne, and giue thee strength to imitate his sufferings: take heed of a Ievvish obduratenesse; take heed, thy sinnes cry not against him a new *Crucifixe, Crucifixe him.*

THE NINTH MEDITATION.

*How our Sauour is sentenced to death,
and carrieth his Crosse.*

1. **C**onsider first, how Pilate overcome at length vvith the vweariless importunity of the Ievves, and vvith the feare of losing the fauour of his Prince, placed himself in the iudgement seat; and yet euen there his conscience accusing him, made one weake reply more,

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saying;

saying; *Ecce Rex vester; loe your King.* But they no way relenting; *Tolle, tolle, crucifige eum: Regem vestrum crucifigam? Non habemus Regem nisi Casarem. Away with him: shall I crucifie your King? we haue no King but Caesar.* Then Pilate calling for water, and washing his hands before all the people, made this last protestation for himselfe and the innocency of Christ: *Innocens ego sum à sanguine iusti huius; vos videritis. I am innocent of the blood of this iust man; looke you to it.* But they, O blind and desperate nation! tooke this dread curse vpon themselves & their children yet vnborne: *Sanguis eius, super nos & super filios nostros. His blood be vpon vs, & vpon our children.* Then Pilate pronounced sentence, by vvhich he set Barabbas free, *Iesum verò tradidit voluntati eorum, ut crucifigeretur: but deliuered Iesus to the vwill of them to be crucified;* in this one act committing two most foule iniustices; the one in setting a thiefe and murderer at liberty, the other in condemning vvhom he and all the vworld know to be most innocent, & also a great cruelty, in deliuering him to the will and pleasure of his bitter enemies, vvho; you may be sure, reioyced and exulted not a little thereat. But O see thy Sauour vvith vvhat humility, charity and silence he heareth and receiueth this sentence, as most necessary, as most iust; not from Pilate, but aboue from the decree & pleasure of his Eternall Father.

Conclude vvith humble thankses to thy sweetest Iesus for this sentence; which as it freed
Barabbas

Barabbas then from a temporall death, so it freed all mankind from an eternall one: inuoke this his blood also vpon thy soule, not to thy condemnation, but to free it from the sentence of eternall death, so oft incurred.

2. Consider secondly, how this sentence was as cruelly put in execution, as pronounced: for presently Barabbas was set at liberty; and a most heauy Crosse of some fifteen foot long, with greatnes proportionable to beare a man, was layed on the shoulders of our dearest Saviour, with two theeues more to keep him company. OB. Iesus, what is this familiarity & affinitie, thou hast with theeues? a thiefe sold and betrayed thee; as to a thiefe they came with clubsto take thee; a famous thiefe was put in ballance with thee, nay and preferred before thee: now two theeues accompany thee, and are to hang by thee; *Et cum iniquis deputatus est, And with the wicked he was reputed.* Come all deuout soules, and view with attention this procession or last progresse of your Redeemer and King of glory. A cryer leads the way publishing aloud the crimes, murders, treasons and blaiphemies of this neuer heard of malefactor; and o how truly? for *Posuit super eum Deus iniquitates nostras: For God put vpon him our iniquities:* then follow the whole band of souldiers to guard his person: next the hangmen with ropes, ladders; nailes, hammers &c. after goeth or rather creepeth our sacrifice. our Isaac, with a thiefe on each hand, all bruised, bloody, and

and torne, vvith a massy beame on his back, and a crowne of thornes on his head, dragging it forward step by step: his heavenly Abraham aboue him vvith the svvord of iustice and fire of charity ready to sacrifice him: lastly, round about him all the Psiefts, Elders, Scribes & people cursing, reuiling and scoffing at him; besides the multitude of all nations then at Ierusalem, as it is thought, aboue a hundred thousand.

Conclude to followv also thy Sauour this his last stage or *Catastrophe*: But seeke out the B. Virgin, S. John, and the other holy vvomen, to keep them company, vvith like afflictions to theirs.

3. Consider thirdly, howv our B. Sauour hauing vvith vnspeakable toile and torment, carried his Crosse tovvards a mile through the streets, novv stumbling, novv falling, alvvayes groaning vnder the vveight, and staggering at the kickes and blowves they gaue him to hast him forvvard; at ledgth falieth flat dovvn, not able vvith all their haling, kicking and pulling, to rise any more, or cary it a foote further. O svveteft Iesus! vvhat shall a poore and sinfull soule say here vnto thee? *Querens me sedisti, seeking me thou hast sat dovvn.* Or rather, *cecidisti lassus, redemisti crucem passus: vvearie thou hast falen, and by undergoing the burden of the Crosse, thou hast redeemed vs:* 'tis not the vveight of this peece of timber, that oppresseth thee, & no, thou sustaineft the vvhole vvorld vvith thy litle finger; 'tis the vnsupportable vveight of
my

my finnes, that lay thee so along: *Quid faciam tibi o custos hominum? vñhat shall I doe to thee, o keeper of men?* giue me thy Crosse, and I vwill carry it vvith *Cyrenæus* after thee; *Vel tollam crucem meam & sequar te*, or I vwill take vp my Crosse and follow thee, as thou hast commanded me: in the meane time, I vwill accompany thee vvith my teares amongst those deuout vvomen, that followed thee, and to vvhom thou saydst; *Filia Ierusalem, nolite flere super me, sed super vos ipsas flete, & super filios vestros; quia si in viridi ligno hoc faciunt, in arido quid fiet?* daughters of *Ierusalem* weepe not vpon me, but weepe vpon your selues, and vpon your children; for if in che Greene vvood they doe these things, in the drie vvhat shall be done? If this body more fresh and green than the trees of Paradise, feele so much this nipping vvinde of persecution; how vwill your trunkes, dry and rotten vvith sinne, feele and endure the allscorching flames of hell?

Conclude to vweep and bewaile thy Sauours, burden, that is, thy owne finnes, and those of the vvhole vvorld; and take heed, how thou layest more vweight on his shoulders; but resolve rather to ease him, of vvhat he already beareth; that is, take vp his Crosse after him, and beare it for his sake, *Quicumque te angariauerit, aut tibi eam imposuerit; VVhosoener vwill force thee, or put it on thee; for to this onely end he hath laid it downe.*

THE TENTH MEDITATION.

How our Saviour is nailed on the Crosse.

1. **C**onsider first, how being'arriued at length at mount Caluary about mid-day, in the case vvee may imagine; it seemes, that the malice and rancour of his enemies increased vvith his torments: for the first thing they doe, is, to mixe gall in the cup of vvine and myrrhe, vvwhich vsually vvvas giuen to comfort and hearten those, that vvvere to dy: *o Tygers and not men? vvell did Moyfes say of you: Uua eorum, vva fellis & botri amarissimi; fel draconum vinum eorum: their grape the grape of Gall, and the cluisters most bitter; the gall of dragons their vvine: but vvhat did our meekest Saviour doe? Cum gustasset, noluit bibere; vvhen he had tasted he vvould not drinke; that is, he tooke as much, as vvould torment his tast, tougue and palate, but vvould not vvithall receiue the comfort it might afford his vveake stomach: that is, to cure vs thoroughly, he vvould suffer in euery part purely vvithout ease to the rest. Next they violently strip him againe starke naked, Nam nudus pependit in ligno; for he hang naked on the crosse: o vvho can expresse or conceiue the horror of this torment? his inner garment vvvas by this time congealed to his flesh and vvounds, and the crowne of thornes vvvas fast to his head, and intangled vvith his*
bloudy

bloudy and clotted haire: yet both are pulled off vvith mercilesse rage, and the crowne vvith no lesse clapt & pressed on a new: all his wounds are opened againe and bleed a fresh; the cold aire pierceth him thorough and thorough; and new shame before such a multitude confoundeth his diuine face: ô see him, vvwhile the Crosse is preparing, falling on his knees vvith his armes crossed, and offering himselfe to his Eternall Father *In holocaustum vespertinum, an evening holocaust*, to appease his wvrrath against mankind &c.

Conclude to kneel downe by him, and make the same oblation: to drinke the bitter Chalice of his passion vvith him, vvwhich thy sinnes haue made more bitter then gall: and to imitate his extreme pouerty and nakednes, not a ragge nor leafe of a tree to couer him.

2. Consider secondly, how the Crosse lying flat on the ground & all things in readines, they lay our dearest Redeemer stretched out vpon it; and first spreading out his vwearied armes, and driuing sharp and grosse iron nailes thorough the palmes of his hands, fasten them to the vvood; then pulling downe his leggs to the length, doe as much for his sacred feet; and all this, vvith such violent cruelty, that 'tis thought vvith stretching and pulling, they mightily strained his vvhole body, and disioyned it in many parts; according to that, *Foderunt manus meas & pedes meos, & dinumerauerunt omnia ossa mea. They haue digged my han-*

des and my feete they haue numbered all my bones.
 O Christian or any humane soule, vvhath canst thou here thinke, say, or doe? didst thou euer feelee any nerue, sinew or veine contracted or pierced but vvith a pin? or a bone, neuer so small; or ioynt displaced? or didst thou euer see it in an other? tell me then, vvhath cries, vvhath shriekes, thou madeest, vvhath restless paines and tortures thou sufferedst: and what vvhere all that to this torment of thy Sauour; vvhoose hands and feet, vvhere all the sinews, veines, and bones concurre, are bored thorough vvith nailes of a finger thick? O view it vvell, if thine eyes vvill giue thee leaue; thinke on it, if the affright distract thee not. Runne to thy bleeding Sauour, vvho calleth on thee vvith these vvords: *Surge, & veni amica mea, speciosa mea, columba mea, in foraminibus petra, in cauerna maceria; lectus noster florians, arise, and come my friend, my beautifull one, my dove, in the holes of the rock, in the holovv places of the vvall, our bed is flourishing, vvith the red blood that vvaters this bed of my Crosse &c.*

Conclude to make good vse of this occasion; enter into these caues of the rock, that are opened for thee; and shelter thy selfe here, vvhensoever the storme of temptation shall inuade thee; chouse this Crosse for thy bed, pillow, or couch to rest thy wearied soule on.

3. Consider thirdly, how haauing fast nailed him on the Crosse they begin vvith forkes, halberds and ropes to raise him in the aire: O vvhat shouts,

shouts, cries & blasphemies made his enemies, vvhen he appeared ouer the peoples heads? but vvhat affrights, sighs and teares ouer vvhelmed his dearest Mother & other deuout friends? At length, they let the foot of the Crosse fall into the hole made for it, and so fasten it straight vp in the aire: *Et sicut Moyse exaltauit serpentem in deserto, ita exaltatus est filius hominis & filius Dei in Caluario: And as Moyse exalted the serpent in the desert, soe hath the Sonne of man and Sonne of God bene exalted on Caluarie:* but with such new torments, that all hitherto vvill seeme but trifles: his body now hangs poised in the aire, and it's vvhole vvweight on his pierced hands and feet, vvith a new and continuall renting open of the said vvounds; vvith a horroure and trembling of his vvhole body, vvwhich now is become the chiefe torment to it selfe. *Et factus est sibi metipso grauis. And he is become burdenous to himselfe.* O now crucified & tormented Iesu, how doe all things conspire to thy torture? thy Father hath forsaken thee, thy mothers presence pierceth thy heart; thy enemies shouts amaze thee; thou thy selfe, thy owne body doth most of all torment thee; *Nec habes vbi caput reclines, nor hast thou vvhere to repose thy head.* But vpon thornes; *nec vbi manum aut pedem figas, nor vvhere to fasten thy hand, or foot,* but on piercing nailes. *O vos omnes qui sititis venite ad aquas, o ye all that thirst, come ye to the vvaters,* put your mouths to these foure riuers or conduits, vvwhich streame from Paradise, *Ad*

irrigandam vniuersam terram. To vvaser at the earth. Runne and vvash your leaprie into snow in the bloud of the Lambe.

Conclude with all the compassion of thy foule and teares of thy eyes; and vvish at least, that it lay in thy power any vvay to ease thy tormented Sauour, or his afflicted mother; remember the hard & flinthy stones opened at his passion; and yet how many be there in the vvorld; and Christians too, that neuer drop one teare for him, or scarce thinke on him?

4, Consider fourthly, the infinite charity of our Sauour, and no lesse malice of his enemies; he amidst his torments cryes out; *Pater, dimitte illis, quia nesciunt quid faciunt; Father forgive them, for they know not vvhat they doe; they grin and shake their heads at him, Vah qui destruis templum Dei; salua te ipsum; si filius Dei es, descende de Cruce; Vah thou that destroyeth the temple of God; saue thine ouune selfe, if thou be the Sonne of God, come downe from the crosse;* and this not onely the fouldiers and common people, Sed & Principes Sacerdotum illudentes cum Scibis & Senioribus dicebant, alios saluos fecit, seipsum non potest saluum facere; si Rex Israel est, descendat nunc de Cruce & credimus &c. id ipsum autem & latrones, qui crucifixi erant cum eo, improperabant ei: In the like manner allsoe the cheife Priestes vvith the Scribes and auncients mocking said, he saued others; him selfe he can not saue; if he be the King of Israel, let him now come downe from the crosse and vve vvill beleene &c.

and

and the selfe-same thing the theemes alsoe that were crucified vwith him, reproched him vwithall: this is the muticke of our Salomons bed chamber *In die despenfationis eius?* In the day of his desponsing. Obserue notwithstanding and reioyce to see how in despite of all, his Eternall Father proclaimes him for the true Messias, and the King of those very Iewes, that murder him; by causing Pilate to put ouer his head in three languages, that all nations might read & know it, this his title: **IESVS NAZARENVS REX IVDÆORVM; IESVS OF NAZARETH THE KING OF THE IEVVES.** neither, doe they what they could, wwould he alter a letter of it. Againe nature by her sufferance acknowledgeth him for her soueraigne Lord and God; and in token of her griefe to see him so treated by man, breaketh open her bowells, renteth her hardest rocks a sunder, & hideth her face in a darke Eclipse for three houres space; the religious Temple also renteth her sacred vaile from top to bottom, not able to beare the horrid sacriledge, nor heare the fearefull blasphemies, that her owne Priests committed and powred out, against her God, her manna and Arke of her Testament.

Conclude to ioyne vwith the Angells of heauen in thy Sauours prayse, whilst his enemies curse and scoffe him: and in mourning with dame nature, and all good soules whilst his enemies exalt and reioyce at their imagined victorie ouer him.

These following must begin to be read on Saturday
night the Eue of Passion Sunday.

THE SIXTH CHAPTER.

Some pious considerations and questions
upon our Sauours Passion.

WHILST thy dearest Lord and Sauour
is hanging on the Crosse, struggling
vvith three houres vnspeakable tor-
ments; and his enemies like so many vvolves or
dogs stand all howling and barking about him,
creep in, O Christian soule, and place thy sel-
fe at the foot of the Crosse, nigh his distres-
sed Mother, S. Iohn and the rest of those de-
uout persons; *Sub umbra eius sede, & fructus
eius dulcis erit gutturi tuo*: Sitte vnder his sha-
dow, and his fruitte vvill be sweete vnto thy
throate. From thence contemplate some cir-
cumstances, aske him some pious questions, &
heare the last seauen vvords of thy dying Ma-
ster; for, *Cruix fidelis inter omnes arbor vna no-
bilis; nulla sylua talem profert fronde, flore, ger-
mine*. The crosse of all trees is the founteitt & most
noble; neuer did any vvood bring forth a tree so
excelling in either leafe, blofome, or branches.

THE FIRSTH MEDITATION.

The consideration of some circumstances.

i. **C**onsider first, and lifting vp thy eyes see vvhoo he is, that there suffers; & againe; looking downeward, see for vvhom he suffers. He vvho suffers vvhat thou hast hitherto seen, is true God and true man; as God, besides the common attributes of the diuinity, he is the second person of the B. Trinity, the Eternall Word of the Eternall Father, equally reuerenced, prayesd and adored vvith him by all creatures vvhatsoeuer &c. As man; he is absolute Lord and King of the vvhole vniuerse, as vvell of the Angells aboue, as of men and all below; vvith full power ouer life and death at his pleasure; heauen and hell are in his hand, *Data est ei omnis potestas in caelo & in terra: All pouwer is giuen him in heauen and earth*: this is that power which diuines call *Potestatem excellentia*, the excellling pouwer, by vvhich he disposeth of all the treasures of heauen at his vvill: his body framed by the holy Ghost, in the vvombe of a purest Virgin, vvvas the most tender and best complexioned, that euer hath or shall be: his soule at the first instant full of all knowiedge, grace, and glory; called therefore, *Sanctus Sanctorum, ex plenitudine cuius omnes accepimus*, The holie one of holies, of vvwhose fulnesse all vve haue receiued, not onely men, but Angells: finally.

nally his authority and esteeme among the people so great, that the like vvas neuer seen in Israel. But for vvhom doth he suffer? for man onely a poore crawling vvorme; for his friends, but not onely; for his enemies also; nay for those, that stand barking at him; finally for thee alone, no lesse, but euery vway as fully and as willingly, as for the vvhole vvorld; *Qui dilexit me & tradidit semetipsum pro me.* vvho loued me, and deliuered himselfe for me.

Conclude vvith astonishment and admiration, to see this great change of these two extreames; *Novissimus primi & primi novissimus: the last the first, and the first last:* God fallen to the lowest abyssle of miserie; *Opprobrium & abiectio plebis; A reproch of men and outcast of the people;* and man raised to the highest of hapines; *Filius Dei vni & haeres regni: The Sonne of the liuing God, and heire of his kingdome:* poure thy selte out into teares for thy suffering God; and into humble thankes, as much for thy selfe, as for the vvhole vvorld, by him redeemed, exalted, deified.

2. Consider secondly, how as S. Thomas & all diuines teach, the paines both exteriour and interiour, vvvhich our Sauour suffered in his passion, vv ere the sharpest and greatest that euer vv ere suffered in this vvorld: although thou hast seen them hitherto one by one, yet resume them here againe all together, from Gethsemane to mount Galuarie? no part of his most delicate and tender body hath escaped its particuler
and

and terrible torment; *Alanta pedis ad uerticem capitis non est inuenta in eo sanitas*: From the sole of the foote vnto the toppe of the head there is found noe health therein: againe he suffered in his fame, by false vvitnesse, and ignominious titles of seditious, foole &c, in his honour by the scoffes, mockings and shames, they vsed him vvith. But now what he suffered interiourly in his soule, no soule but his owne can feel or expresse; *Secundum magnitudinem amoris, est & doloris*; According to the greatnesse of his loue, the more vehement is his grieffe; he loued, honoured and reuerenced the God-head vvith an immense and incomparable loue; how then did it grieue and oppressie his noble heart to see altogether all the sinnes of the world passed, present, and to come, like an army of foule Giants banding and scorning the Diuinity? how did he feell the eternall losse of those million of millions of poore soules, tumbling houely into hell flames? againe, the loue he bore his B. Mother vvas vvithout comparison, how then did her grieffe for him, increase his for her? how did these two fiery coales, inflame and kindle one the other? say no more, my soule; but looke onely and contemplate them both present by thee, him hanging on the Crosse vvith his eyes cast downe vpon her; and her standing at his feet; but vvether looking vp on him or no, I know not.

Conclude to get first a perfect loue of thy Sauiour, and then thou vvilt easily be a partner in his grieffe: desire heartily to suffer somewhat for

for him, in thy fame, honour, goods, body, & soule; vvho hath suffered in all at once for thee. Fixe thy selfe at the foot of his Crosse, & neuer depart thence.

3. Consider thirdly, from whom or at whose hands he suffered all this: reflect and thou shalt find, that he hath suffered from all sorts of people; Jewes, gentils, great and small, Princes and plebeians; some accusing, others iudging, others executing, all crying out; *Tolle, tolle, crucifige, crucifige: away, away with him, crucifige, crucifige him;* from his Apostles; the one betraying him, the other forswearing him, all flying and leauing him: from the presence of his B. Mother, though vvithout her fault, vvwhose sight and sorrow pierced his very heart, and redoubled all his paines: from his ovvne body, vvwhose vveight on the Crosse caused and increased his torment beyond measure; finally from himselfe and his Eternall Father, both forsaking him, & both the chiefe and originall causes of all this; he by his free vvill, and his Father by the sword of his iustice: so that the vvhole vniuerse concurred and conspired his death; but not one creature afforded him the least helpe or comfort. *Considerabam ad dextram & videbam, & non erat, qui cognosceret me:* I looked toward the right hand, and saw, and there vvvas none that vvould know me: O forlorne and forsaken Iesu; how all are at thy left hand to afflict thee? none at thy right, to pity thee? O vvhat a case wast thou in, vvhen this vniuersall desolation made

made thee cry out to heauen; *Deus, Deus meus, ut quid dereliquisti me?* My God, my God, *vwhy hast thou forsaken me?* Sweetest Saviour, giue a deuout soule leaue to aske thee the same question; *Vs quid dereliquisti teipsum?* VVhy hast thou forsaken thy selfe? his answer is; *Vs nunquam derelinquas te gratia mea. That my grace may neuer forsake thee.*

Conclude vvith a strong resolution; grounded on a sincere loue, neuer to side more vvith those, that persecute thy Saviour; that is, with sinne and ingratitude; for onely these two can now reach and offend him, vvhere he is sitting at his Fathers right hand. If thou find thy selfe sad & comfortles, recurre to thy Saviour on the Crosse; and be confident, that either he vvill comfort thee; or, vvhich is to him more acceptable, giue thee his grace to sit by him, and keep him company.

4. Consider fourthly the manner our Saviour suffered *Ex parte sua, of his side*, that is, the rare vertues he practised and left drawne in purple and sky colour, as vvce may say, *In carne sua, in his flesh.* As patterns and samples for all his faithfull children: and to begin vvith that, vvhich vvvas the first source and spring of the rest, his ardent loue and charity to doe and suffer for vs: O my soule, thou hast at leasure seen and pondered all the vvonders, he hath done, and all the persecutions he hath suffered in thirty three yeares; and those he now feeleth, hanging before thee on the Crosse; all tokens

of excessive loue: but couldst thou looke into that burning furnace of his diuine breast, thou would'st find there such a fire of loue and charity, *Quam nec aqua Oceani possent extinguere, nec flumina passionum umquam obruere:* which neither the waters of the sea can extinguish, nor the floods of passions euer ouerwhelme: euer ready to suffer a fresh all, and more, ouer and ouer, againe and again. Next his infinite humility in exposing his Maiesty to such abasements and contempts; and perfect obedience, *Vsque ad mortem Crucis,* euen to the death of the crosse, to comply vvith his Fathers command. Then his vvonderfull patience, meecknes and silence; *Tanquam ovis coram tendente se non aparuit os suum;* ita vt miraretur Pilatus valde; As a sheepe before his shearer did he not open his mouth; soe that Pilate marueled much; vvithout the least contradiction or answer for himselfe: his fortitude and perseuerance most inuincible till the end, till he had conquered death, sinne and hell: his iustice and mercy, in taking on him and paying so to the full our ransome; his pouerty and contempt of the vvorld in the highest degree &c. vvithout end or limit

Conclude to follow the steps of thy Soueraigne Lord and Master: O if thou could'st once get & keep one sparke of his loue in thy breast; how it vvould season all the actions of thy life? how it vvould inflame thee to suffer for him, as he hath done for thee? how it vvould naile thee to his Crosse hands and feet? *Tota vita*

Christi

Christi, quoth the deuout Kempis, crux fuit & martirium: & tu quæris requiem & gaudium? erras, erras, si aliud quæris quàm pati tribulationes. The whole life of Christ is a crosse and martyrdom, and doest thou seeke rest and ioy: thou erreſt, thou erreſt if thou seekest any thing, but to suffer tribulations.

THE SECOND MEDITATION.

Pious questions and answers vpon the Passion.

THe first point, and first question: vvhy did our B. Lord suffer himselfe to be tied vvith cords, and haled vvith ropes like a thiefe? Answer: Adam in Paradise committed theſt, eating the fruit vvvas none of his owne, but forbidden him: for vvwhich the Deuill had all his poſterity tied vp like theeues, in the cords of ſinne and damnation: to breake theſe bands, he that is incomprehenſible, vvould be comprehended, and he that is liberty it ſelfe, tyed vp like a thiefe

Kiſſe theſe bands, my ſoule, & pray that they may tie vp thy vnderſtanding and affection in the knowledge and loue of thy Sauour.

The ſecond question: vvhy did he ſuffer himſelfe to be accuſed with ſo many falſe vvitneſſes? Answer: no man is ſo iuſt, but the Deuill vvill find enough to accuſe him in, at the day of iudgement: vvherefore this our ſupreme Iudge vvould take now on himſelfe vniuſt and falſe ac-

cusations, that vvee might then be secured from those iust and true ones. Thanke thy Redeemer, my soule, and that thou maist be the better secured at that day, follow now his example, and beare false calumnies and accusations vvith patience.

The third question: vvhy did he neuer make answer to any of them, being so false, and so oft vrged against him? Answer: falsity is of that nature, that nothing can so easily confute it, as silence; no vvay so facile to discover a ly, as to leaue it to it selfe; let it alone, & you shall soone see, how it vvill vanish into smoke, and truth shine like the sunne; *Nam magna est veritas & praualet. For truth is pouverfull, and doth preuaile.* Learne from this example of thy most patient Sauour, a rare and compendious method, how to end contentions, answer iniuries, and discover lies: and conclude vvith most humble thanks to thy Redeemer for all.

2. The second point, and first question: vvhy vvould our deare Lord suffer his diuine face to be spit on, and muffled vvith a dirty clout? Answer: Adam in eating the forbidden fruit, did first spit as it vv ere in the face of his Creatour, contemning his command; and at the same instant the deuill bespit and defiled the soule of him, and all his, vvith the muck of sinne: next he aimed at the forbidden knowledge also *Boni & mali, of good and euil*, and vv as presently struck blind vvith ignorance and errour, our Redeemer therefore had his face defiled & muffled,

sted, *Vt nos à tenebris & foribus, in quas nati sumus, peccato sc: & ignorantia, liberaret: that he might free vs from the darknesse, & uncleannesse so vvith sinne and ignorance, in vvwhich vve are borne: O my soule take heed of spitting in thy Saviours face vvith the Iewes; take heed of couering his face of mercy from thee.*

The second question: vvhy would he be treated and reiected for a foole? Answer: to quell & quench in vs the heat and vaine curiosity of knowing more then belongs vnto vs, inherited also from Adam's vaine hopes; *Eritis sicut dij, scientes bonum & malum: you shall be like Gods, knowving good and euill:* for if the originall Wisdom of the Eternall Father, from vvhence floweth all knowledge in heauen and in earth, be once esteemed foolery; how shall man euer swell or be proud of his knowledge? But vvoe to vs poore bubbles, swelling euer vvith a puffie of selfe conceit till vvee breake our selues.

The third question: vvhy vvould he suffer Barabbas, a thiefe and murderer, to be preferred before him? Answer: to giue vs vvarning, how to make our choice, on vvwhich depends life or death: Adam erred preferring a creature before his Creatour, and died for it: the Iewes erred, preferring the Prince of thieues before the Prince of Angells, and vvere destroyed for it: take heed, O my soule, thou prefer not sinne before grace, thy pleasure before thy duty, least eternall death be thy doome.

3. The third point, and first question: vvhy

would the Sonne of God be scourged & crowned with thornes? Answer: remember the tri-
 neller, that went downe from Ierusalem to Ie-
 richo, *Et incidit in latrones, qui deſpoliauerunt eum & plagis impoſitis abierunt ſemiuuo relicto:*
that ſel amongst theeues, who alſoe ſpoiled him,
and giuing him wvounds went away leauing
him half-dead: this is he whom our good Sa-
maritan comes to cure; and ſo he applyes his
ovne wvounds to the curing of his; he maketh
a bath of his precious blood to recouer his gas-
ping ſoule; Nam anima Chriſtiani in ſanguine
Chriſti eſt: For the life of a Chriſtian is in the blood
of Chriſt: hee is crowned with thornes & wound-
ed in the head, to mitigate the temptations
 that neuer ceaſe to prick and ſting our weak
 imagination: he is ſtripped of his ovne clothe^e
 and covered with purple, with a cane in his
 hand; *Ut nos deponamus veterem hominem qui*
corrumpitur, & induamus nouum qui ſecundum
Deum creatus eſt &c. That we may lay away
 the old man, which is corrupted, and put on the
 new man, which according to God is crea-
 ted &c.

The ſecond queſtion: why would this Prin-
 ce and Lord of Angells, be now accompanied
 with none but theeues? answer, to abate and
 confound the pride of that old thiefe Lucifer,
 who ſtole man from Paradife & a great part of
 the Angells from heauen: but now the wheel is
 turned; he is the loweſt and fouleſt of deuills, &
 man placed among and aboue the Angells.

The

The third question: what doe the three Crosses of mount Calvary signifie? Answer; that on the left hand signifieth the state of wicked men; vvhich how iocund & euery they seeme outwardly, yet their restless consciences sing within an other tune: that on the right hand signifieth the state of penitents; vvhose Crosse is contrition and satisfaction: that of our Saviours in the midst is the state of the perfect, vvhich also neuer want their Crosses, as long as they liue in this vvhorld. Embrace my soule, the foot of this Crosse, vvhich thy Saviour hangs, this is the high way from mount Calvary to Ierusalem; from sinne to grace, from grace to glory.

THE THIRD MEDITATION.

Of our Saviours death and buriall.

1. **C**onsider first; and giue care to the last lesson or sermon, vvhich thy diuine Master maketh vnto thee from the chaire or pulpit of the Crosse, consisting of seauen vvordes or sentences vttered as he hung in the last torment or agonie of death. The first vvas, vvhhen all the vvorld vvas banding, scoffing, and spitting their malice and venome at him, then vvas his soule in a furnace of charity, sparkling forth pity and compassion for them, vvvith *Pater ignosce illis, quia nesciunt quid faciunt: Father forgive them, for they knowe not vvhat they doe.* O mellifluous Iesu! how can this bee halt nor

thou yet done sufficiently to make them know thee? remember vvhhat thou didst once say of them: *Nunc autem excusationem non habent de peccato suo*: but now they haue no excuse of their sinne. But *ô! Omnis peccator ignorans, & nescit quid facit*; euerie sinner is ignorant, and knowes not vvhhat he doeth; vvhom he offendeth, vvhhat he offendeth, vvhhat he loseth, and vvhether he runneth. The second vvas, vvhhen Damas the good thiefe astonished and conuerted at the former vvords and vnheard-of charity; reprehending his companion, accusing himselfe, declaring the innocency of Christ, and turning vnto him vvith, *Memento mei Domine cum ueneris in regnum tuum*; Lord, remember me, vvhhen thou shalt come in thy Kingdome: receiued this sentence of eternall blisse; *Amen dico tibi quia hodie mecum eris in Paradiso*: Amen I say to thee: this day thou shalt be vvith me in Paradise. *ô* happy thiefe, vvho by this plenary indulgence. *A culpa & à pana* From both crime, and punishment doe there vnto; hast carried away the preuiledge from all the Patriarks, Prophets and Saints of the old law, to leap ouer Purgatory and Limbus immediatly into Paradise & glory: and hadst by thee at thy death Iesus and Mary, thy Redeemer and his mother.

Conclude two things; the one to conne and learne this new lesson vvith all thy endeauours to vvith, then to forgiue and pray for thy enemies, vvhhen they are actually persecuting of thee; the other, to turne to thy Sauour vvith
humility

Humility and confession of thy sinnes, vvith a, *Memento mei Domine in hora mortis meae*; remember me, o Lord, in the hour of my death; and to his mother vvith, *Ora pro nobis nunc & in hora mortis. Amen.* pray for me now: & in the hour of death. Amen.

2. Consider secondly how, *Stabat Mater dolerosa, iuxta crucem lachrymosa, dum pendebat filius*; The dolefull mother stood by the crosse weeping, whilest her sonne hung thereon; couered ouer with an Ocean of afflicting agonies; suffering all & more in her soule, then did her sonne in his body; so that with more aduantage might shee say that of the Apostle, *Christo crucifixum sum cuncti*; vvith Christ I am nailed to the crosse. and that also with three nailes, the one of loue in the highest measure, the other of griefe, proportionable to the loue; the third of conformity and resignation, *Fiat voluntas tua: thy vvill be done.* so that, *Viuo ego, iam non ego vivit verò in me Christus.* I live, now not I: but Christ liueth in me. But her dearest Lord and Sonne looking downe vpon her griefe and solitaires, and his beloued disciple S. Iohn by her, sayd vnto them, *Mulier ecce filius tuus, ecce mater tua: vvomam* behold thy sonne, behold thy mother: the Apostle was well content, *Et accepit illam in suam*; and he tooke her to his owne; but o the dolefull mother, how could shee like the change? the disciple for the Master? the Sonne of Zebedeus for the Sonne of God? how could shee take this last farewell; her owne sonne gaue her, and bequea-

thed her to an other? hauing thus taken his leaue of his mother, he turned himselfe to his Eternall Father, *Et exclamauit vocem magnam: Deus Deus meus vt quid dereliquisti me?* and he cryed with a loude voice: my God, my God, why hast thou forsaken me? mee, thy onely and naturall Sonne? *Vt quid? vby?* for what, or for whom? for sinfull and vngnat full man? who will hardly euer thanke thee for it; nay many take hence an occasion to offend thee more: but, be it so deare Father; let me be forsaken by thee, so thou neuer forsake them.

Conclude to vse this same cry to God in all thy temptations; and beg his ayde and assistance for the respect of what his onely Sonne suffered in being now forsaken by his Father, and also for what his B. Mother felt, in being left by her Sonne, and put of to an other; and know, that wee may now more boldly call her our Mother, then before, for her Sonne hath bequeathed her to vs all in S. Iohn, & shee beareth to all the loue of a mother.

3. Consider thirdly, how our dying Sauour hauing hung on the Crosse some three houres, sayd, *Sitio: I thirst*; two great and vehement thirsts did he suffer, the one corporall, for hauing fasted so long, spent all the bloud of his body, & moisture of his stomack, and passed so many torments and trauells how could there chuse but follow a parching drouth thorough all his body? and it vvas fitting vve should know it, as vvell as the rest of his torments, to shew our

our due gratitude for it: but the other and greater thirst was spirituall in his soule for our good & saluation, and that all the world would come and drinke *Al fontem aqua viva passionis*, At the fountaine of the liuing water of his passion. But O the cruelty of sauage beasts! they giue a gasping and dying man nothing, but foure vineger to quench a consuming thirst; *Et siti mea potauerunt me aceto*: in my thirst they gaue me vinegre to drinke: but yet more cruell sinners, vvho instead of pious gratitude, giue him nothing but the gall and vineger of sinne and vvickednes. Our meekest Lord hauing taken this piercing draught, as one vvell reifreshed and fatished, sayd, *Consummatum est*; it is consummated: that is, perfected and consummated is the whole worke of mans redemption; the figures and prophecies of the old law are fullfilled; the papers, writings & accoumpts of fieuethousand yeares with the diuine iustice are quitted and cancelled with my blood; finally the whole Oeconomy, for which I came, is now ended with my life. Happy that soule that at the houre of death can truely say, *Consummatum est*, it is consummated: or, *cursum consummaui, fidem seruaui* &c. I haue consummated my course, I haue kept the faith &c. I haue complied with the obligations of my estate and calling.

Conclude to beg of thy Sauour for this torment he suffered, that he will quench in thee the heat & drouth of thy carnall sensuality; & giue thee that other of spirit, *Vt sitiat anima tua*

ad Deum fontem vitæ. That thy soule may thirst after God the living fountaine. Beg of him also and his B. Mather, that at the houre of thy death thou may with joy and comfort say, *Consummatum est, it is consummated.*

4. Consider fourthly, how the houre being come, that he would permit death to seize vpon him; and by the separation of those two indiuiduall and inseparable companions his body and soule, perfitt to the worke of our redemption; lifting vp his oppressed head and vvarry eyes to heauen, *Clamans voce magna ait: Pater in manus tuas commendo spiritum meum; & inclinato capite tradidit spiritum & expirauit:* crying with a loude voice, said: father into thy hands I commend my spirit; and bowing his head, he gaue vp the ghost: stay a vvhile, Christian soule, stay from thy iust groanes & teares, vvith vvich I know thy breast and eyes are full, thou shalt presently accompany in this his hopeles, comfortles and sonneles mother; see in the meane vvhile and know, that the thundering sound of this his last cry vvas heard dovvne to the abyss of hell, and made all these infernall spirits sit vp and dovvne vvith horreur and affrightment, and runne deeper into their dungeons, to hide themselves: it penetrated Limbus, & gaue those vvearied soules a ioyfull alarme of their freedom; it mounted also to heauen, vvarning the Angells to prepare their voices and instruments to sound his triumph & victorie ouer all his enemies. Yet (O sweetest Jesu) least men should
fear,

feare, as most iustly they might, that he vvent avway angry or vvrathfull from them, he inclined and turned dovne his head and eyes vpon them, to offer them the kisse of peace; his armes open to receiue them; his feet nayled not to flie from their approches; finally his vvounds all open, that vvee may enter into his shelters & forts euery vvay, and hide our selues there *In die belli; In the day of vvare.*

Conclude neuer more to lift vp thy head against God, since thy Sauour hath inclined his histo death in obedience to his Father, and loue to thee: thanke him anevv for all that he hath suffered from the garden of Gethsemany to this moment: and neuer thinke thy selfe truly his, till thou suffer vvillingly somevvhat for him.

5. Consider fifthly, howv our blessed Redeemer had no sooner giuen vp the ghost, with an *Humiliauit seipsum vsque ad mortem, mortem autem Crucis; he humbled himselfe vnto death, even the death of the crosse:* but his Eternall Father begun presently to exalt and magnify his name: hence the sunne grew darke; the earth trembled; the stones cracked; the graues opened; the vaile of the Temple rent from the top to the bottome; the people vvent home knocking their breasts; the Centurion with many more were conuerted, & publicly confessed him for the Sonne of God; *Verè filius Dei erat iste: indeed this man vvvas the sonne of God;* when Longinus had with a lance opened his side, true vvater &

blood came gushing out: whence proceeded the Catholike Church, *Mater viventium*: Mother of the living: and the seauen Sacramentall Conduits of heavenly graces. Finally his disciples who before hid themselves *Propter metum Iudeorum*; for feare of the Iewes; and treated with him onely by night, now boldly shew their faces, & *Ioseph ab Arimathea intrauit ad Pilatum & audacter petijt corpus Iesu*: Ioseph of Arimathea went in to Pilate, and boldly asked the boodie of Iesus: Nicodemus came also with an hundred pound of precious ointments & aromatick spices. O what new rancour and hatred did these things beget in the hearts of his enemies the Iewes, to see all their malice consumed in vaine & turned to his greater honour; so that, *Sagitta paruulorum facta sunt plaga eorum*; Childrens arrowes are made their wvoundes.

Conclude thou with joy and exultation of heart, to see the iust glory of thy Sauour begin to shew it selfe: thanke heartily his Eternall Father for it: and learne hence to be confident in his sweet prouidence; whatsoeuer stormes of aduersity ouerwhelme thee.

Thursday night and Friday morning nothing is read. On Fryday night read for Saturday.

6. **C**onsider sixthly, how Ioseph, Nicodemus & S. Iohn vnailed the sacred body of our Redeemer from the Crosse, and

and with all reuerence and deuotion laid it once more in the armes and lap of the sacred Virgin Mother. O vvhat soule can imagine, or tongue expresse the teares, sighs and anguish of her afflicted heart? Enter, O faithfull soule, and falling at the cold and bored feet of thy Saviour, accompany these last and funerall teares of the B. Lady, S. Iohn, S. Mary Magdalene and the rest: *o vos omnes, qui transitis per viam, videte si est dolor similis, sicut dolor noster.* O all ye that passe by the vvay, attend, and see if there be sorow like to our sorow. From hence beginneth that most solempne Procession of his buriall to the new Tombe of Ioseph, *In quo nondum quisquam positus fuerat.* VVherein neuer yet any man had beene laid. Hither vvvas brought the sacred Corps richly embalmed, vvrapped in fine linnen, & accompanied, as it becomed the Sonne of God, vvith his owne Mother, those holy and noble personages of men and vvomen, and vvith all the Angels of heauen, sent dovvne from their great Lord in mourning vveeds, *Et in planctu, sicut plangit solet in morte Primogeniti.* And to performe those funerall obsequies, vvwhich are vvons to be performed in the death of a first-begotten. Finally they lay him in his graue, adore him, and with new floods of teares, & speechles sobles taking their last leaue; *Adiunxit lapidem ad ostium monumenti;* and they rolle a stone to the doore of the manumment: and returne in company of the sad Lady *Ad sanctum coenaculum.* To the holie refectorie.

But stay thou here a while, my soule, *Et sedens foris ad monumentum plora*, and sitting vvi-
shout at the monument vveeps, the death of thy
God, the anguish of thy Lady & Mistresse vvith
thy owne solitarinesse. Next, *Recogita in amar-
ritudine anima tua*, Recount in the bitterness of
thy soule. All vvhat thou hast seen passe *Ab horio
Gethsemani ad sepulchrum*: from the Garden of
Gethsemani to the sepulchre: make vnto thy selfe
Fasciculum Myrrha, a bundle of myrrhe. of these
three ingrediens; the cruelty and malice of the
Iewes, the enormity of sinne; and the ouer-
swelling charity of thy Lord and Sauour.



T H E

THIRD PART,

MEDITATIONS FOR

the Perfect, or for the

Vnitue vvay.



HE end and scope of the Vnitue
vvay is, to vnite our soules vvith
God, according to the Apostle, *Qui
adheret Domino, unus spiritus est*:
he that adhsareth to our Lord, is one
spirit: to effect this, three acts are
required; the first is of the vnderstanding, by
vvhich

which vvee forme and conferue in our memory the full and perfect *Idea* of our Soueraigne God, and of his perfections, as a liuely and present image of him. The second act is of the vwill, by all her affections, and especially by that of loue, extracted from her selfe and all other creatures, and totally vnited and made one vvith her Creatour. The third is of imitation, conformity and resignation to his holy pleasure in all things. *In tempore & aternitate, in time and eternitie*, the height and top of all Christian endeauours. *Gustemus ergo & videamus, quàm suauis sit Dominus.* Let vs tast, and see, how sweet our Lord is.

THE FIRST CHAPTER.

Of our Sauieurs Resurrection and apparitions.

OUr Sauieur sayth of himselfe; *Ego sum ostium, per me si quis introierit saluabitur, & ingredietur & egredietur & pascua inueniet*: I am the doore, by me if any enter, he shall be saued; and he shall goe in, and shall goe out and shall find pastures; that is, all hope of saluation, all progresse in vertue, and accessse to God, is by me. Wherefore, as by his mortall life amongst vs he hath giuen vs examples and documents for all sorts of vertues; so by his immortall life, vvhich beginneth from his resurrection, we haue a neere and easy accessse to the contemplation of the most hidden an sacred

mysteries of his Diuinity; *Vbi pascua inuenimus & inebriabimur à torrente voluptatis*: where we shall find pasture and shall be inebriated with the torrent of pleasure.

THE FIRSTH MEDITATION.

Of our Saviours Resurrection.

Consider first, how our Redeemer no sooner gaue vp the ghost vpo the Crosse, but his most powerfull and glorious soule, vnited to the Diuinity, tooke her way directly towards the place called *Limbus Patrum*; a hollow and darksome Cauer vnder ground, next doore, as I may say, to the hell of the damned; where were kept in prison and sad mourning all those pious soules, who departed hence in grace, & had suffered in Purgatory what paines were due to their sinnes; but could not yet enter heauen, till the generall ransom was paid by Christ. Hither now went his glorious soule, accompanied with millions of Angells crying out before him to those darke laylers; *Aperite portas, Principes, vestras, & introibit Rex gloria*: Open your gates, yee Princes, and the king of glorie shall enter in: which like thunder put them all to flight & eternall confusion; and so, *Conterendo portas, arcas & vectes ferreos confringendo*, by destroying the gates of brasse, and by breaking the barres of Iron, he entered triumphantly, *Inter mortuos non solum liber*

sed & liberator. Among the dead not only free, but their freeer. O sweetest charity, and most profound humility! charity, in going downe in person to deliuer those poore prisoners, whereas his omnipotent word would haue serued, or twelue legions of Angells at his command: his humility, in vouchsafing to visit in person those foule and base dungeons, and remaine there almost forty houres. The Apostle taketh notice of it; *Quod autem ascendit, quid est nisi quod descendit primum in inferiores partes terra?* that he ascended, what is it, but because he descended also first into the inferiour partes of the earth. Assigning his ascension for an effect of such humility.

Conclude vvith ioy in thy heart for thy Lord's victory ouer death and hell: strue to imitate his humility, in vvhat state and dignity so euer thou bee; and his charity, in seruing his seruants and children vvith thy ovne hands, not putting it of to others, as vsually vvee doe.

2. Consider secondly, how our all glorious & triumphant Lord, entring into those darkesome dungeons, vvith the splendour of his presence turned them all into a lightsome Paradise, & gaue vnto those pious foules the full & beatificall sight and vision of his Diuinity. O vvho can conceiue this sudden and great change from one extremity to another; from so many thousand yeares of mourning and expectation, to a secure Eternity of ioy and blisse? See old Adam & Eve come forth out of their five thousand

yeares inprisonment, and, as yet halfe blushing, cast themselues at their Sonnes and Sauours feet, vvith a publike confession of their ovvne fault, and of his grace and mercy. Behold the rankes of Patriarchs, Prophets, Priests, Kings and Martyrs, all in their due orders falling at his feet, in loyalty and homage, as to their supreme Soueraigne; and singing vvith full Quires: *Dignus es Domine Deus noster, accipere gloriam & honorem, & virtutem, quia redemisti nos Deus in sanguine tuo, ex omni Tribu & lingua populo & natione &c.* Thou art vvorthie, our lord, to receiue glorie and honour, and pouer because thou hast redeemed us o God, in thy blood, out of euerie tribe and tongue and people and nation &c. On the other side, who can apprehend the ouersvvelling ioyes, contents and iubilees of our Sauour's glorious soule, to see such sudden & copious fruit of his death & passion? o how vvell doth he thinke all bestowed? *Pro eo quod laborauit anima eius, videbit & saturabitur: & disperitiam ei plurimos, & sortium diuidet spolia.* For that his soule hath laboured, he shall see and be filled, and I vvill distribute vnto him verie many, and hee shall diuide the spoiles of the strong.

Conclude to ioyne vvith these glorious soules in the praises of thy Sauour: vvish them all a thousand ioyes vvith Eternity of blisse: beseech thy Father Abraham & the rest, to remember vs, labouring yet in the toiles of this mortall & dangerous passage.

3. Consider thirdly, howv it is most credible

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& in a manner not to be doubted but the soules in Purgatory also, vvere partakers of this ioyfull solemnity; and vvith a plenary indulgence vvere freed all *Ab omni pœna: from all paine.* For how could our svveteſt Ieſus doe leſſe, *In die hac incunditatis eius & latitia cordis,* in this day of his mirth and ioy of hart, then apply tho yet almoſt vvarme bloud of his death & paſſion to all that vvere any vvay capable of it, as the holy ſoules of Purgatorie vvere? Angells therefore are ſent thither, who ſvvEEP cleare thoſe fiery caues of that pious ſevveſt; & conduct them all to the glory of *Limbus.* But did the Hell of the damned and thoſe lovver dungeons feele noe alteration to the ſo nigh preſence of our triumphant David? ſurely they did; but of ſhame, conſuſion & greater torment: O ſee and laugh, my ſoule, at the great Goliath, Lucifer, vvith all thoſe Princes of darknes ſinking dovvn into the lovver abyſſes, *Tanquam à facie fulguris: As at the preſence of thunder:* O how doe they groane to ſee, how are they deceiued in procuring ſo maliciously and violently his death; of vvhom it is ſayd and novv verified; *O mors, ero mors tua, & morſus tuus, inferne.* O death, I vvill baſe thy death, and thy bite, O hel. The like horroure felt the damned ſoules, and aboue all that of Iudas, and the wicked Theefe; who fell from ſo high a dignity, and ſo nigh and inuiting an occasion of Eternall bliſſe & happines.

Conclude thou vvith ioy and iubilee of heart for thy Sauour's glory; for the good ſoules deli-

very, and for the confusion of hell and the Deuill: but yet vvith feare for thy selfe: for the blood of Christ, how efficacious soeuer, doth not wash obstinate and peruerse soules: O trust not to any dignity or vocation vvhatsoeuer; but, *Gum timore & tremore operare salutem. Vvith feare and trembling vvork thy safetie.*

4. Consider fourthly, how our Blessed Redeemer hauing oft sayd, that he vvasto be three dayes & three nights in the bowells of the earth, and that he vvasto rise the third day; such hast he made to comfort his afflicted Mother, and nowv hope lesse Disciples; that he reduced the vvhole time into lesse than forty houres, to vvit from Friday three a clock, that he died, to Sunday foure in the morning: when accompanied with all those happy soules, he left those Infernall caues robbed and sacked of all, and taking his course directly to the holy sepulcher, found there his sacred body, in the same manner, as it had been laid there on Friday-night, all bloody, rent and torne. The glorious soules adore it vvith all due reuerence, & poure themselues out into new admirations, thanks-giuings, and praises: but the holy Angells bring together from all places the sacred blood, that had been spilt, and other relikes belonging to the integrity of his body; & his most triumphant soule entering into it, and shaking of the ointments and linnē, vvith which it vvwas buried, clotheth it vvith new immortality, and gifts of glory, more bright and resplendent than a thousand sunnes;
the

the wounds glittering beyond all diamonds or precious stones: & thus he rose from his three-dayes sleep, penetrating all obstacles, and vnperceiued of the Guards.

Conclude to be present in spirit at this solemnity of the Resurrection, *Qua facta est propter iustificationem nostram*: which was done for our iustification but remember to shake of first all carnall and vwordly affections, in vvhich thou hast hitherto laine buried in the sepulcher of sinne and vice.

5. Consider fifthly, how at our Sauour's rising a great earth-quake vvas made, and Angells in glittering shapes remoued the stone of the sepulcher and vvith terrour amazed the souldiers, vvho vv ere set to guard it. But our Lord vv ent straight to mount Caluary, vvhere the holy Crosse yet stood; vv hich all the Angells & soules present reuerenced and adored, as the royall and victorious standard of the vvorlds redemption: and he in the same place, vvhere he had on the Friday before prayed and offered himselfe as a holocaust to his Eternall Father, now vvith his face and eyes erected to heauen, giueth him immortal thanks for the glorious victory bestowed on him ouer the vvorld, the Deuill, death, hell, & all his enemies; applying to himselfe the vvords of the Patriarch Jacob, vvhen he returned rich and prosperous from Mesopotamia: *In baculo meo, vvith my staffe* (of this Crosse towit) *transiui Iordanum istum* I passed ouer this Iordain (of my bitter passion) & nunc
cum

*sum duabus turmis regredior, and now vvith
two troupes I doe retorne* (of Limbus and Pur-
gatory) rich in that his possession, prosperous
in the successe, & glorious in the victory ; *Con-
uertens planctum suum in gaudium sibi. Turning
his lamentation in to ioy.* Finally to secure vs, that
he rose not for himselfe onely, but for vs also; &
to giue vs also a new pledge of his liberality and
omnipotency, he commandeth those soules
vvhose graues opened on the Friday, to goe take
vp their bodies in glory and immortality ; who
afterward appeared to many in Ierusalem, and
at the ascension by a singular priuiledge, moun-
ted vvith him to heauen.

Conclude to imitate thy Sauour, *Qui resur-
gens ex mortuis tam non moritur: vvho rising
from the dead, now dieth not, O my soule, Exua-
mus veterem hominem cum actibus suis. Let vs
put of the old man vvith his actes, and putting
on the new robe of grace, let vs neuer dye more
by sinne, but liue euer to glory.*

THE SECOND MEDITATION.

Of our Sauours apparitions.

1. **C**Onsider first, how doubtles, the first ap-
parition our Sauour made, vv as to his
afflicted Mother, though the Euange-
lists speake not of it: but because her feast of
ioyes is at hand, vve vvill differre this point till
then, as more proper. The next apparition the-
refore he maketh, is to sinners, S. Mary Magda-
len

len and S. Peter. and first to her, as the weaker sex. S. Iohn describeth the most sweet passage in his twentieth chapter: how *Maria stabat ad monumentum foris plorans: Marie stood at the monument without, weeping*: how two Angels appeared in vvhite, & said vnto her; *Mulier, quid ploras? woman why weepest thou?* but she; *Quia tulerunt Dominum meum, & nescio ubi posuerunt eum: Because they haue taken away my Lord, and I know not vvhether they haue put him*: presently shee saw Iesus at her back, but knew him not: vvho asking the same question; *Mulier quid ploras? quem quæris? woman, why weepest thou? vvhom seekest thou?* shee not naming her beloued, supposing all the vvorld must know him; *Scituisti eum, dis- cito mihi, ubi posuisti eum, & ego eum tollam: If thou hast caried him away, tell me vvhether thou hast laid him, and I will take him away.* O the presumption of loue, *Cui nihil videtur difficile, to vvhom nothing seemeth hard*; & vvhat if he vv ere *In pratorio Pilati, in the court of Pilate*, or nailed againe on the Crosse? *Ego eum tollam: I will take him away.* Our sweetest Iesus could hold her no longer in suspence, but said, *Maria; Marie.* and shee, *Rabboni* my Lord and Master, and vvith her vvounted boldnes fell at his feet; but he forbad her vvith. *Noli me tangere, vade autem ad fratres meos. Doe not touch me, but goe to my brethren.* O sinners, despair no more of your Sauiour's goodnes; see a vvoman, *De qua septem demonia eiecerat, out of*

whom he had cast seuen deuils. now the first in fauour, and sent as an Apostle. *Euangelizare gaudium magnum quia surrexist Dominus.* To *Euangelize* great ioy, because our Lord is risen.

Conclude not to thinke thy selfe in the fauour of Iesus the lesse, for hauing been a sinner, if thou find in thy heart, true loue of him; for he it is, *Qui non venit vocare iustos sed peccatores: & qui nunquam despicit cor contritum & humiliatum.* Who did not come to call the iust, but sinners: and who doth neuer despise a contrite and humble hart. O happy soule, that can make knowne her beloued more by the heart, than by the mouth, more by worke than by vword!

2. Consider secondly, how S. Peter vpon the newes the holy vvomen brough of our Lord's resurrection, ran vvith S. Iohn to the sepulcher and not finding him there, returned, *Secum mirans, quod factum fuerat: marveling vvith himselfe at that vvich was done.* When Iesus met him on the vvay, all in glory and splendour: & vvho can expresse this encounter? S. Peter tell vvith shame, confusion, and teares: at his Master's feet, for his late sinne yet fresh in his memory; not able to speake a vword; but vvith sighs and sobbs expressing his sorrow and repentance: but our most sweet and indulgent Lord bad him rise, and comforted him vvith these & the like vvords: *Pax tecum, noli timere, Ego sum, dimissa sunt tibi peccata tua confirma fratres tuos: o Iesu, quam magna est multitudo dulcedinis tue erga peccatores penitentes?* Peace
he

he vvith thee, feare not, it is I, thy sinnes are forgiven thee, confirme thy bethren: O Iesu, how great is the multitude of thy sweetnesse towards penitent sinners? Next, but the same day, he appeared to the two disciples on their vvay to Emmaus; asked them the newes, expounded to them the Scriptures; vvalked vvith them till towards sunne-set; vvastheir invited & forced guest; and in breaking of bread discovered himselfe and vanished. O, quoth they; *Nunc cor nostrum ardens erat in nobis dum loqueretur in via?* vvast not our hart burning in vs vvholes he spake in the vvay? And howv could it othervvise bee, ô holy disciples? Iesu vvast in your company, in your mouth, in your heart; and hee is all loue, fire and heauenly charity.

Conclude vvith new confidence in the mercies of Iesu; for he cannot cast off, vvho confide in him, though it vvire Iudas himselfe, so he become repentant: remember and make vse in all thy necessities, of those vvords of the two Disciples; *Mane nobiscum Domine, quoniam advesperascit & inclinata est iam dies.* Tarrie vvith vs, ô Lord, because it is toward night, and the day is now farr spent.

3. Consider thirdly, how the same day of his Resurrection, in the euening our Sauiovr appeared to all his disciples together: and againe the eight day after, when S. Thomas vvast also present: he entred in vpon them, the doores being fast shut *Propter metum Iudeorum*, For feare of the Iewes, and standing in the midst

of them, saluted them with, *Pax vobis, nolite timere, Ego sum. Peace be to you, feare not, it is I.* They all affrighted and amazed; as if some spirit or ghost had come amongst them, beleueed nothing lesse, than that it was their Master; then, he shewed them his hands & his feet, and bid Thomas, more incredulous then the rest, put his fingers into his wounds and his hand into his side: called for some meat and eate with them, as he was wont; till at length he won credit, and they beleueed in him, and S. Thomas cried out, *Dominus meus & Deus meus. My lord, and my God.* A passage, which sheweth most clearly the most tender care and loue of Iesus; and how blind and wretched all mortallis are without him; *Sine quo nihil possumus facere. Without whom wee can doe nothing;* Finally redoubling his *Pax vobis, peace be to you,* and breathing vpon them, hee said; *Accipite Spiritum sanctum, Receive ye the holy ghost.* With full power to forgiue sinnes: and presently bestowed vpon them the dignity of Apostles; *Sicut misit me Pater, & Ego mitto vos. As my Father hath sent me, I alsoe doe send you.* Where obserue, that our good God to shew the franknes and freeness of his gifts, bestoweth them then vpon vs, when wee are least disposed and most unworthy of them; as it now happened to his weake disciples.

Conclude first, neuer to rely vpon thy owne strenght or worth; for nothing more stoppeth the current of God's bounty and mercy: next to
be

be euer most prompt to his holy visits and inspirations, which way soeuer they come, from friend or foe: & how many admonitions of his doe wee let slip euery day: and esteeme them either as not from God, or as not made to vs?

4. Consider fourthly, how as our B. Lady was the first in loue and consequently in sorrow for her Sonnes passion and death; so doubtlesse was she the first in the visits and ioyes of his resurrection. The dolorous Virgin, after the buriall of her Sonne, had retired her selfe into her private Oratory with heauy heart & flowing teares, for the losse and absence of her beloued; yet with a most firme faith and vndaunted hope of his resurrection the third day. O how did shee count the dayes, the nights, the houres, the minutes? especially towards the Sunday-morning, how did she labour with her cries to raise this sleeping Lion; with, *Exurge gloria mea. exurge Psalterium? Arise my glorie, arise Psalter?* when behold, her dearest Lord, her God, her Sonne, full of glory, full of splendour & maiesty, and no lesse full of loue and sweetness, enters in vpon her, and salutes her by the name of louing, deare & gracious Mother, behold thy onely Sonne in the Eternall robes of glory, neuer more to suffer, neuer more to die, *Et mors illi ultra non dominabitur? Death shal no more haue dominion over him;* and withall he embraceth her in his armes: & my soule, where wilt thou begin? or vwhat can'est thou fancy or conceiue of these ioyes, iubilees, embraces, loo-

kes, kisses and soliloquies of our Iesus and Mary? & how, *Secundum multitudinem dolorum consolationes latificant animam eius?* According to the multitude of griefes doth consolations make her soule ioyfull? conceiue vvhath thy deuotion affordeth, for all vvords lose here their signification.

Conclude vvith nevv ioy in thy heart & countenance, vvith nevv congratulations to thy Lady and Mistres *In hoc Festo gaudiorum eius: in this feast of her ioy*: if thou find not thy heart really ioyed and comforted; looke backe and thou vvilt find the reason to be, because thou vvert not feelingly sorrie in her griefes & afflictions: and both proceed of vvant of true loue.

5. Consider fifthly, howv our glorious Sauiour came not alone and vnaccompanied to visit his mother; but like a Conquerour of death and hell, or like vvealthy Iacob returning from *Mesopotamia, cum duabus turmis Limbi & Purgatorij*, vvith twotroopes of Limbus and Purgatorie, all novv blessed and glorious soules: and yet all prostrate themselues before the Queene of glory, vvith great reuerence, humble thankes, and ioyfull congratulations; reuerence to the dignitie of her perion, thankes for the great share shee bore in the vvorke of their redemption, and congratulations for the common ioy of their Redeemers Resurrection; in vvich also shee bare the chieftest part. Behold first old Adam & Eue blushing yet almost for their fault, and blessing this their daughter, vvich had

had turned their *Eva Eva* into *Aue: All hail:* see next old Abraham, Moyses, Dauid & Isaías, with all the troupes of Patriarks, Iudges, Kings and Prophets, all with their diuers salutations & greetings, but vvith one loue and respect: lastly but not last in vvorth or place, cometh her dearest spouse S. Ioseph, John Baptist, old Simeon, &c. neither may vvee thinke that the presence & musicke of Angells vvvas vvanting, which vvanted not in the stable of Bethlem: finally all is blisse, ioy, and heauenly iubilees.

† Conclude to enter in last of all, and prostrate at the feet of thy Soueraigne Lady giue her the *para bien* vvith a *Regina cæli letare alleluya: Reioyce thou queene of heauen alleluia:* happy thou if thou can'st get admittance into such a Paradise: learne humility and purity, for these are the two keyes that giue entrance to the Palace, vvhere Iesus and Mary liue.

THE SECOND CHAPTER,

*Of the Diuine perfections or Attributes
of God.*

THE great S Denis assigneth two manners or wayes of considering the Diuinity, and its attributes; the one he calleth the vvay of affirmation, the other of negation: the affirmatiue vvay placeth in God all the imaginable perfections of his creatures; but the way negatiue denieth, and taketh off from God all

the conceits and vvords of creatures, as short & unworthy of him. The first vvay is compared to that of a painter, the ſecond, of a caruer.

THE FIRST MEDITATION.

Of the knowledge of God by affirmation.

1. **C**Onſider firſt, that to frame in our vnderſtanding an image or *Idea* of God Almighty, vvee muſt proceede, as a painter uſeth to doe, vvhen he intendeth to paint or draw any perfect image or picture: for firſt, he ſeeketh out from all parts, tempereth and prepareth the pureſt and rareſt colours of all ſorts, that he can; then vvith his beſt ſkill and fineſt penſill layeth them on vpon a ſmooth table, vntill by little and litle he bring his intended vvorke to perfection. So muſt vve, caſting the eyes of our conſideration through out this vvhole viſible vvorld, gather vp all the rare colours or perfections, the diuine providence and goodnes hath imprinted in it; and vvith curious labour lay them vpon the table of our vnderſtanding; to-vvit the choiceſt perfections of all creatures, vvithout the drosse and imperfections, that runne mixed in them. And vvee ſhall find a double *Idea* of our greateſt God; the one, *In ordine ad ſe; in relation to himſelfe*; To-vvit that he is, a ſubſiſtent being, life, beatitude, eternity, goodnes, beauty, vvifedome, power, ſanctity &c. the other, *In ordine ad creaturas, in relation to*

crea-

atures; a Creatour, Conseruer, Gouvernour. Father, King, Sauour, Glorifier &c. and all these most refined, most pure in him, without the least imperfection.

Conclude with reflexion vpon this *Idea* of thy God, thou hast framed, and giue him a double homage, the one of praise due to his greatnesse; the other of thanks-giuing, due to his goodness; and raise thy heart to an ardent contemplation of both in one, for in him all is but one.

2. Consider secondly, and raise thy thoughts a degree higher; for this first draught is but grosse and corpulent: seeke out therefore with thy vnderstanding all the celestiall and supernaturall gifts of grace and glory of all the Angels and Saints both of heauen and earth; the soaring vvits of Cherubins, the flaming breasts of Seraphins, the longanimity of the Prophets, the power and vigour of the Apostles, the fortitude of Martyrs, the purity of Virgins, the patience of Confessours &c. but aboue all, vwhat perfections soeuer are contained in the two modell or abridgements of the diuinity; towit in the humanity of Christ and his B. Mother; ruminate & pause on as many of them, as thou canst; and at length looking vp from whence these riuers flow, thou shalt find that great & boundles Ocean of the Diuinity, flowing & ouer flowing *Totius faciem Paradisi*; the face of all Paradise; concentricating in the indiuisible point of his owne being, the quintessence of those perfections, vvhich his liberall goodnes hath disper-

fed: vvhether againe no imperfection hath admittance; and the excesse so great, that hence our B. Saviour sayd, *Nemo bonus nisi solus Deus. None is good, but onlie God.*

Conclude to contemplate this second *Idea* of thy God vvith humility, reuerence and loue: vvhatsoever thou findest admirable in the Saints, raise vp thy soule, and admire it in God: vvhatsoever vertue thou louest in the Saints, loue and seeke it in God; *A quo omne bonum descendit. From vvhom all good descendeth.*

3. Consider thirdly, how *Deus est illud, quod minus cogitari non potest; God is that, then which nothing can be thought greater; nothing higher,* seeing therefore, that mans vnderstanding can mount to conceiue him euery vvay infinite, euery vvay immensie, vvithout end or limitation, it followeth that he is really so in himselfe; for otherwise mans capacity vvould be greater, than the Being of God; that is, the brooke higher than the springs, the creature greater, than the Creatour. Hence it followeth that his Being is infinite, independent of al, and all depending of him: that he is eternall vvithout beginning or end, variety or mutability: that his greatnes is immensity, comprehending heauen and earth, like a graine of sand, and he comprehended of none: that his maiesty is terrour it selfe, in whose presence the earth doth quake, and the pillars of heauen doe tremble: that his power is omnipotency, doing vvhat he please, and his vvill resisted by none: that his iustice is in rigour infinite,

nite, not sparing his dearest friends, nor highest Seraphins, if they offend him: finally, *Vsque-
quaque magnificus, terribilis; & quis poterit
stare in conspectu Dei huius? On all sides magni-
ficent and terrible, and vwho can stand in the
sight of this God?*

Conclude to liue in perpetuall feare & trem-
bling of so great a Maiesty: neuer dare to appeare
before him, but vvith thy knee, head and heart
cast to the ground: O poore vvorme: ! how dare
vvee lift our eyes before such Soueraignty? or
our hands against omnipotency? *Confige, Do-
mine, timore tuo carnes meas. Pearse my flesh, O
Lord, vvith thy feare.*

4. Consider fourthly out of the same princi-
ple, the more louely and delightfull attributes
of our good God: and thou shalt finde them all,
I may vvell say, more then infinite: infinite is
his vvisedome, to vvhose sight are present all
possible things: infinite his prouidence, stretch-
ing from the highest Angell to the smallest lea-
fe, that falleth from the tree: infinite his truth
or verity, impossible either to deceiue or be de-
ceived: infinite his amorous and radiant beauty,
on vvhich feed and surfet all creatures, and he
himselfe: his riches and glory haue no bound,
*Gloria & diuitie in domo eius: Glorie and riches
in his house:* his sanctity more cleare, then a
thousand Chrystals: his clemency, benignity,
noblenesse, liberality &c. *Quibus maior cogitari
non potest. Then vvwhich greater can not be ima-
gined.* But his goodnes, his sweetnes, his loue;
his

his mercy, *Super omnia opera eius*; above all his workes; infinitely surmounting all imaginations: his goodnes it is, that maketh him poure himselfe out so vpon his creatures, *Es solem suum facit oriri super bonos & malos*: and maketh his sunne to rise vpon Good, and bad; his sweetnes it is, that raisheth the soules of all, that treat vvith him: his loue it is, that cherisheth his little one more than the tenderest Fathers or mothers: his mercy it is, that so oft forgiveth, and so patiently suffereth all sort of finnes and iniquities: finally our God is *Undigne speciosus & totus desiderabilis*. Most beautifull, and most to be desired.

Conclude to poure thy heart forth in the loue of so, both louely and louing a God: hate vvhat he hateth, that is, all sinne and impurity: loue vvhat he loueth, that is, all vertue and sanctity.

§. Consider fifthly, how hauing brought into this *Idea* of thy God all the refined perfections of nature, grace, and glory; and placed in all these an infinite eminency, *Qua maior cogitari non potest*; then vvwhich a greater can not be imagined; yet thou art infinitely short, of vvhat God is in himselfe; and therefore strue no further vvith conceits or inuentions; but reflect and behold at leasure, and as it vv ere at a stand, the picture thou hast already framed: as simple men vie to gaze at a sight, they vnderstand not: behold, I say, and gaze vvith humble simplicity on this vast Ocean of Maiesty, of greatnes, of beauty, of sweetnes, of pouer. of vvise-

wisedome, of soueraignety &c. and presently opening all the wings of thy affection, poure forth thy soule in loue, prayse and ioy: loue, my soule, this *Summum bonum*, this chiefest good, this *unicum amabile*; this onlie thing to be loued: and seeke no more abroad by scantlings, what here thou hast and mayst still enioy altogether: prayse, my soule, this sole object of prayse & honour; inuite all the Quires of Angells and Saints to sing *Canticum nouum Domino*; A new Canticle to our lord; and answer thou with a lowly *Amen*: reioyce & congratulate with him, that he is, as he is, euery way infinite, euery way boundlesse in his perfections.

Conclude carefully to preserue in thy heart & memory this liuely image of thy God; let neither sinne blot it euer out of thy heart; nor vaine fancies of creatures blemish or obscure it in thy memorie: *Intus est bonum tuum, ne foris queras*. Thy good is within thee seeke it not without.

6. Consider sixthly, or rather conclude out of the former considerations, to harken to and follow the counsell of our B. Sauour; *Perfecti estote sicut Pater uester celestis perfectus est*: Be you perfect, as alsoe your heauenlie Father is perfect: and of his Apostle; *Vt simus imitatores Dei sicut filij charissimi*. That we may be followers of God as most deere children. Wee haue seene how our great God doth with infinite aduantage fill vp all the names & titles, wee can giue him; so that when wee call him good, wise, powerfull

&c. he is not onely fully, but infinitely good, wise, and powerfull: thus in proportion may and must wee comply vvith the names & titles vvee beare, either of subiection or superiority. God is our Creatour, our Father, our Gouvernour, our Master; hence wee must alwayes beare him the subiection of a creature, the loue & obedience of a sonne, the duty of a vassall, the vvillingnes and promptnes of a disciple: againe, what command vve beare ouer others, as of a Father, a Superiour, a Master, a Prelate, let our first & chiefeest care be to comply entirely vvith vvhat those names signifie and oblige vs to, finally vvhatsoever denominations vve haue or pretend, of equality, fellowv-ship, or cohabitation vvith others, or of any vertuous state and calling vvee professe, consider and ponder vvell, vvhat they import, and either cast them of, or make a firme purpose to fill them vp, not *Nomine tenus*, in name onlie, and blast of a sound onely, but *Reipsa & veritate*: in realitie: bearing euer before thy eyes the paterne and *Idea* of thy most perfect, holy and immortal God.

THE SECOND MEDITATION.

Of the knowvledge of God by negation.

1. **C**onsider first, these vvords of the great S. Denis; *In diuinis negationes sunt vera, affirmationes incompacta*. Vvhiles vve speake of God, negations are true affirmations
incom-

incompacted. Wee haue followed hitherto the way of the painter, and added colours to colours of the rarest perfections of all creatures; but raising our soule to a higher pitch of contemplation, and reflecting on the *Idea*, wee haue made, wee find it *Prorsus incompactam; all together incompacte*: so full of created shadowvs, spots & blemishes, that wee are yet afraid to acknowledge it for the true pourtraiture of that incomprehensible Majesty: not but that the purenes and quintessence of the sayd perfections is really & substantially in God; but that, both as they are in creatures and also in our weak vnderstandings, they are most short and vnworthy of his infinite Greatnes; and consequently the very names unfitting to be attributed vnto him: so that the sayd holy Doctour concludeth; *Dei, inquit, neque est sensus, neque phantasia, neque opinio, neque nomen, neque sermo.* Wee can attaine, quoth he, to the knowledge of God neither by corporall sense, phantasie, opinion, name or speech. What way then, or what remedie haue wee? shall wee adde the superlatiue degree, and vse the epitheton of *super*; more as *superbonissimus, superiustissimus, super substantialia &c.* More then most good, more then most iust, more then substance &c. 'tis true, this way is very good and higher than the former; but yet being an affirmatiue, it is euer incompacted, and carrieth some taint of a creature with it, and so faileth to expresse fully the Diuinity.

Conclude, since thou hast lost as it were thy

former *Idea*, in *qua tibi adeo complacuit*, in *which thou hast bene soe well pleased*, to humble thy selfe, and with lowest submission to adore him, whom thy weake sight cannot behold; neither let this trouble thee; but reioyce rather, that thy God so surmounteth all thy imagination.

2. Consider secondly, how failing of our ay-me in the way of a painter, our next step is to imitate the caruer or statuarie; and by negation to cut of from God Almighty all the perfections, conceits & vvords of creatures, how compleat soeuer they seeme to be: so that, as vvee are bound to say that God is neither sunne, nor moone, nor starre, nor fire, nor ayre, nor man, nor any other living thing of those here amongst vs, by reason of the imperfection vvich those vvords import; so vvee may also freely say, that he is neither, *Ens, nec substantia, nec vita, nec intellectus, nec bonitas, nec sapientia, nec potentia, nec pulchritudo &c.* Neither being nor substance, nor life, nor understanding, nor goodnesse, nor vvisedome, nor power, nor beautie &c. If vvee consider the sayd perfections, as they are apprehended by vs, or expressed in our homely language; for as S. Thomas teacheth, all our conceits and vvords, of vvhat kind soeuer, *Aferunt secum imperfectionem, vel partis, si sint abstracta; vel compositionis, si sint concreta;* Bring vvith them an imperfection, either of part, if they be abstracts, or composition if they be compounds; and so both vvayes incompact and incom-

incompetent to God: but if vvee vwill consider the sayd perfectiones as they be solely in God, so they are farre surpassing the sphere *Conceptuum & nominum nostrorum*, of our conceits and names.

Conclude with an humble acknowledge-ment of Gods vnconceiued greatnes; and cry out vvith holy Iob. *Ecce Deus vincens scientiam nostram*: Behold a God exceeding our knowledge: open all the affections of thy soule, to admiration, ioy, loue, and prayse; for this way shall wee sooner comprehend him, than by any force of vvitt or curious speculation; loue reacheth further than knowledge.

3. Consider thirdly, how thou art come at length so farre in the quest or search of God, that thou hast altogether lost him; and if one should aske vs; vwhat finally God is, if he be nothing of all those things vvee apprehend? vve must needs answer, that truely vve know not. Neither must vvee therefore be diffident or discomforted; for that vvee shall find by a feeling experience, vvee know more, and conceiue more sublimely of our great God, by this way of ignorance, than by all the metaphysicall and quaint conceits of our vnderstanding: although vvee lose our sight in the sunne, yet euen blinded vve see as in a cloud the vvonderfull excesse of light he hath ouer all others: this is the *Nebula in qua habitat Deus*; the cloud vvwhich God inhabiterh; and in vvwhich Moyse conuersed vvith him so familiarly *Facie ad faciem, sicut solet amicus cum amico suo*; Face to face as a friend is

vront to doe vvith his friends: vvhich S. Paul calleth *Lucem inaccessibilem*, light not accessible, and S. Denis, *Theologiam mysticam*, mysticall diuinitie, or *cognitionem Dei per ignorantiam*: the knowvledge of God by ignorance: O happy ignorance, and cleare blindnesse! nay vvee haue vvords also fitly expressing this our ignorance; as infinite, immentes ineffable, inuisible, incomprehensible &c. vvhich by remouing from God all the imperfections of creatures, leaue him in the aforesaid cloud and inaccessible light.

Conclude vvith humble prostration to adore the diuine and inaccessible Maiesly of thy God: but vvith thy face couered and eyes shut, as the Seraphins doe; that is, in suspension, admiration, loue, ioy, prayse and content, that the God thou dost belecue and trust in, is so great, so farre surmounting all the vnderstanding of men and Angells.

4. Consider fourthly the infinite distance or disproportion vvhich is betwixt God Almighty and any one of his creatures, or of all together: God is *Eus à se*, that is *euery vvay subsistent and independent*; *Eus immensum*, immense, including all vvithout extension; *Eus aeternum*, eternall, vvithout beginning, end, or change: take now on the other side all this inferiour and celestiall globe, how vast soeuer it seemes, togethier vvith the vvhole Angelicall nature; and first, vvhat is all but *Eus ab alio*, an *insubsistent entitie*, hanging and depending *In tribus digitis Dei, potentia, scientia, & bonitatis*? Of the tree fingers of God,

God, to vvitte power, knowledge, and goodnesse? so that if any one of these slip, in an instant all falls into nothing: secondly all is, *Ens limitatum*; limited, greater farre is a star to heauen, a drop to the Ocean, a sand to the earth, than is all together to the immensity of our great God: finally all is, *Ens momentaneum*, momentarie, compared to his Eternity, millions of ages, and *Æuum Anglicum*, an Angels duration, is but the twinkling of an eye, a moment, an instant to his indiuisible and euery vway permanent duration. Come now proud man, and compare thy selfe vwith God: *Quota pars horu little a part* art thou of this vniuersie, in being, in extension, in durance? not a moat in the Sunne, not a graine of sand, not an instant of an instant of durance: vwhat art thou then to *Ens subsistens*, *immensum*, *eternum*? *A subsistent*, *immease*, and *eternall entitie*? say truly and say, *Non ens*. Nothing,

Conclude, that as the best vway of knowing God, is that of negation, so the best vway to know thy selfe, is an other negation: vwherefore as thou hast remoued from God all positive and affirmative vvords or denominations, *Propter excessum*; by reason of his excesse, so remoue the same from thy selfe, *Propter defectum*: by reason of thy deficiencie: And be confident, that this is the onely vway to vnite these two extreames together, God and thy selfe.



THE THIRD CHAPTER.

Of the Diuine Benefits.

OVR loue to interest is so great, that wee loue no man so easily, as him vvhich is our benefactour: hence the consideration of the Diuine benefits is vvith vs the greatest mo- tiue to the loue of God; as also the best remedy against ingratitude, a monster that stoppeth the liberall hand of God from doing good, and drieth vp the fountaine-head of his Goodnes, from vvvhich flowv all the riuers of Paradise.

THE FIRST MEDITATION.

Of Gods goodnes towards his Creatures.

I. **C**Onsider first how *Bonum est diffusivum & communicativum sui*; Good is communicative of it selfe: God therefore being *summè bonus*, most good, doth *communicare seipsum summè*, most communicate himselfe; that is, all vvayes possible to his infinite vvisedome, and the capacity of creatures; & more to that vvvhich is *Magis bonum fieri*. To participate more. And here vvee must obserue three vvonderfull excellencies of this diuine and vnlimited goodnes: the first is, that although to doe good be most naturall to him yet it is also most franke & free, vvithout any necessitie or coaction, but meerly

Qua

Quia vult, because he will: the second is, that he doth it, without any selfe respect or proper interest, but purely, as we say, to doe good; for neither can any creature yeeld him profit, nor he himselfe any way better himselfe, being in himselfe euery way full and infinite: & this is, *Deum omnia facere propter solam bonitatem suam:* that God doth all things for no other reason then is owne goodnesse; that is, his owne nature onely, which is Goodnes, moueth and inclineth him to doe good. The third excellency is, that he doth all good, where and whensoever he can; oh how he watcheth all occasions, and opportunities to poure forth his blessings vpon vs, and as it were to discharge his swolne breast & full hands amongst vs? and oh how little doe wordlings looke vpward, prepare or make themselves capable, of those blisses, which, if they but open, would fall into their mouths?

Conclude to make thy selfe capable of all, by taking away the obstacle of sinne, and by an ardent desire of them, for onely these two things are requisite & suffice. Be good also, that is, imitate thy God in all these three wayes; doe good to all frankly & freely, for Gods and goodnes sake onely; seeke out all occasions for it, expect not they should knock, nay breake downe thy doores before thou admit them in.

2. Consider secondly, that as, *Ex fonte Paradisi egrediebantur quatuor flumij.* Out of the Spring of Paradise. Issued fouer rivers, diuiding themselves into the foure parts of the world; so

Ex fonte huius bonitatis diuinæ, out of the Spring of this diuine goodnesse, proceedeth the perfection of the vvhole vniuerse, diuided into foure degrees of being. *Corporeum, vegetatiuum, sensituum, intellectuum*: *Corporall, vegetatiue, sensitive, intellectuall*: as first, the vast heauens, elements, and mixts; secondly, the trees, plants, and flowers; thirdly, all sort of beasts, birds & fishes; fourthly, all the Angelicall Quires & Hierarchies. Pause a while and consider the greatnes, and varietie of natures and qualities of euery degree, & yet the concord and harmonie of all together: & then reflect vpon thy selfe, o man, & thou shalt find thy selfe none of all those; but an abstract, & abridgement of all together; a Microcosme or lesser vworld; vpon vvhom therefore the diuine goodnes hath more copiously poured it selfe out, then vpon any other of his vvorkes; *Cui dedis esse cum inanimatis, viuere cum plantis, sentire cum animalibus, intelligere cum Angelis*. To vvhom he hath giuen to exist vvith inanimate creatures, to liue vvith plants, to exercise his corporall senses vvith liuing creatures, to understand vvith Angels; & consequently man onely is capable of all the benefits, gifts, and blessings, both corporall and spirituall, vvhich God's goodnes, propt by omnipotency, can bestow vpon the vniuerse; for to euery one of the other degrees somewhat is vvanting. What followeth then, but that man alone is as much bound as all the rest together, and more than any one, to thanke, prayse, and loue the foun-

fountaine from vvhence he flowveth.

Conclude to doe so, and be no more vnmindfull or vngratefull: but returne him also foure sorts of loue: *Ex toto corde* from thy vvhole hart, for thy corporall being: *Ex tota anima*, vwith thy vvhole soule, for thy vitall being: *Ex omnibus viribus*, vwith thy vvhole power, for thy sensitive being: *Ex tota denique mente*, lastlie vwith thy vvhole mind, for thy Angelicall and spirituall being. *Tandem ex omnibus simul propter omnia simul*: and at last vwith all together for all together: that is, for thy selfe, vvhoe art all.

3. Consider thirdly, how the bottomelesse goodnes of our God not satisfied vwith bestovving vpon vs the gifts of nature, poureth forth streames of an higher qualitie; and those also foure, by vvhich vve participate the very being, nature and substance of God. The first is that of Grace, to vvhich is adioyned charity vwith all the gifts of the holy Ghost. By this Grace, vvee that by nature are nothing but slaues and *Massa damnata*, A condemned Masse, are truely made the friends and sonnes of God; *Diuina consortes natura*, partakers of the diuine nature: and heires of heauen. The second is that of glorie, by vvhich vvee are eternally deified, and penetrated by the diuine essence, as hot iron by fire; and herein consisteth our incommutable ioy, blisse and content. And these two are common to men and Angels: but now, leauing Angells, behold how he exalteth man, *Et deliciatur cum filijs hominum*: and delights to be vwith the Sonnes

nes of men: The third degree is that of the personall vnion of the Sonne of God vvith humane nature, by vvhich it is most true, that God is man, and man is God; and so our nature mounted beyond all that is created. But is this the height, the *Non plus ultra*, and *utmost*, of this endlesse Ocean of goodnes? truly no, for being to her selfe infinite, he is not satisfied vvith her vnion to one onely man, vnesse she doe also spread her selfe to all and euery one; that is, *In infinitum extensue*; vvith an illimited extension: and this she doth in the most B. Sacrament, vvhich is the fourth degree, vvhere the true being and natures diuine and humane, are really and alike giuen to euery one, great and small.

Conclude, O my soule, vvith an extasie of admiration, loue and thanks giuing; *Redeant flumina, vnde exierunt; exierunt per bonitatem, redeant per gratitudinem*; Let the floods retorne from vvhence they flowed, they flowed by goodnesse, let them retorne by gratitude; loue vvas the origin of all, let another loue reduce them to their origin.

4. Consider fourthly, before vvee cometo more particulars, these three circumstances common to all God's benefits great and small. The first is, vvho is he that bestoweth so freely his blessings vpon vs; for the dignity of the giuer doth much increase the estimation of the gift; let a King giue but a toy, or trifle, vvhat esteeme, brags and boasts are made of it. But

our

our benefactour is no lesse than the infinite Ma-
iestie of our Soueraigne God, vvhom all creatu-
res adore vvith trembling, and thinke themsel-
ues happy if he vouchsafe but a glance of his eye
vpon them: vvhat value then must his vnualue-
able benefit be of? The second is, on vvhom so
great a Lord bestoweth so rich gifts; and thou
shalt find him to be man, that is, by nature a
poore and vile vverme, by sinne an enemy, &
by ingratitude a monster, a viper, gnawing out
the bowells of the diuine Goodnes; nay vsing
the very benefits as instruments to offend the
Benefactour. The third is the manner; that is,
no merit or desert on our side, but rather obsti-
nate and peruerse vnderstands; but on God's side
an infinite liberality, franknes, sweetnes and
loue, vvaiting on all occasions to doe vs good;
vvishing vs euer capable of more and more: fi-
nally euer strining *Vincere in bono suo malum
nostrum*. To surpasse our wickednesse in his
owne goodnesse. O vvhat heart so hard, as
cannot loue such loue? or so vngratefull, as
can forget such goodnes? or so shamelesse, as
can spurne at such a benefactour?

Conclude vvith loue, vvith gratitude, vvith
shame for thy hitherto neglect, or rather blind-
nes in all: settle vvell these three circumstan-
ces in thy memory; of, by vvhom, to vvhom,
and how the benefit is done; and thou shalt
neuer vvant matter of reuerence, humility
and gratitude.

THE SECOND MEDITATION.

Of the benefit of our Creation.

1. **C**onsider first, that what is nothing can both doe and deserue nothing; thou therefore; that so many yeares agoe wert nothing, couldest neuer haue made thy selfe, nor deserue that an other should make thee: by vvhom therefore, and vvhly came I to this something? by thy God and Creatour; not for any necessitie he or the world had of thee, but out of his meere bounty and liberalitie. Ponder, O my soule, if thou can'st, the distance that is, first betwixt *something and nothing, Ens & non ens*; next the aduantage, that man hath aboue all other insensitiue and sensitiue creatures; and thou shalt find the first to be infinite, and the second little lesse; as farre as immortallitie exceedeth mortalitie, eternitie short time, or reason grosse sense. And then fall downe and kisse the feet of thy bounteous Creatour, who hath made thy something an intellectuall and immortall being, and imprinted in thy face the true iimage of himselfe. Behold what a stately Castle thy body is, both for beauty and strength; the rare proportion & harmony euery member, ioynt and nerue keepeth with one another and with the vvhole: then thy soule, a most beaui-tious Lady and all-commanding Empresse, ruling and gouerning the vvhole Microcosme as
she

she pleaseth. Finally, God hath given thee both these sound and entire, *Mentem sanam in corpore sano. A sound mind in a sound bodie.*

Conclude, besides thy customary thanks and gratitude; to looke vpon whose image thou art, and returne *Qua sunt Dei Deo, The things that are Gods, to God,* that is, all that thou art, body & soule; begging also, *Ut perficiat in nobis opus quod operatus est. That he would accomplish in us that work which he hath wrought.*

2. Consider secondly the end for which God at first created man; and thou shalt finde a two fold end, both most noble and excellent. the one naturall, the other supernaturall: the first is exprest in Genesis, *Vt preest piscibus maris, & volatilibus cali, & bestiis, vniuersaq; terra, omniq; reptili quod mouetur in terra: That he might haue dominion over the fishes of the sea, and the foules of the ayre, and the beaſts, and the vvhole earth and all creeping creatures that move vpon the earth:* That is, to be grand Lord & Soueraigne of all that is created, to kill, slay and vse all as he pleaseth: and although by sinne he hath lost much of the obedience which creatures owe him, in punishment of his disobedience towards the common Creatour; yet his dominion and right is the same, and the most of creatures doe vwillingly & obediently serue him: great certainly is this dignity & vvorthy of all gratitude, vvere it not so surmounted by the second & principall end: which is to be heire apparant of the King-

dome of heauen: that is, to see God, loue God, and praise God in company of all his blessed Angells, to liue in his house, sit at his table, eat of the same dish that he doth, drinke of the same cup of glorie, and weare the same robe of immortalitie vvith him: this vvvas his first intention, this still his greatest desire, that all men should attaine vnto: for this he made our soule so spacious, so capacious, that nothing vnder God can euer fill or satisfie her appetite: for this he continually giueth his grace and assistance; so that *Culpa sua perditur, quicumque perditur.* *Whosoever is lost, is lost through his owne fault.*

Conclude two things, the one, to conserue entirely thy dominion ouer creatures; let none command thee, nor thy affections, but thy Creatour: the other, to haue & conceiue noble and high thoughts; aime at nothing lesse then God; esteeme earth and heauen vvithout him belovv thy ambition, & not vvorthy of thy acceptance.

3. Consider thirdly, that as God created man for himselfe, that is to enioy him as his last end; so he created all the rest from heauen downeward for man onely, for his necessity, commodity, recreation: for neither he, nor his Angells stand in need of any of these things. Looke then about thee, and see whatsoeuer is in heauen, aire, sea, or earth; and thou shalt find all conspiring to thy sustenance, commodity or delight; & therefore thy fatherly God made and created them all before man, that all
might

might be ready at his first entrance to receiue, serue, and cherish him; euery one vvith his seuerall dish and lincie : and vvhen thou hast vvell pondered this in euery particular, then lift vp thy eyes a little higher, and behold, the loue, the care, the sollicitude, as vvee may terme it, vvith which thy dearest Father prepareth and furnisheth this great pallace for thee; not by any inferior steward, but vvith his owne hand *Plantauit Paradisum voluptatis: he planted a Paradise of pleasure:* O see him, my soule, vvith admiration and vvonder, how he pondereth and vvweigheth euery thing in particular, as he makes it; the heauen vvith it's light; *Et vidit quod esset bonum, and he saw that it vvvas good;* the earth vvith it's fruits and beasts; *Et vidit quod esset bonum, and he saw that it vvvas good;* the aire and sea vvith all the fowle and fish therein; *Et vidit quod esset bonum: and he saw that it vvvas good;* finally, vvhen all vvvas finished, vvith a new reflection he considered all together; *Viditque cuncta qua fecerat & erant valde bona, & he saw all things vvwhich he had made and they vvhere verie good,* for the vse, to vvite, and pleasure of man, for vvhom they vvvere created.

Conclude two things, the one to make vse of creatures, as God hath created them; that is, so farre as they conduce! or further thee in the seruice of God: the second to doe vvith like loue and diligence all things, vvwhich any vvay tend to his honour and seruice.

THE THIRD MEDITATION.

Of the benefit of our Conseruation.

1. **C**onsider first, that Conseruation is nothing lesse than a continuall Creation, a perpetuall sustaining of the being, once giuen; and consequently an action of the same power, vviedome and goodnes, as the first creation; but more to be esteemed and gratified, by how much more it is, to giue continually the same thing, than to giue it but once: by how much more it is to preserve one euery moment from falling back into nothing, than to draw him but once out of nothing. Ponder here a little, my soule, the boundlesse goodnes of our greatest God and Father. The vvhole machine of all that is created dependeth more on the least beck of his will, than doth the shade on the body, or the light on the sunne: let him but stop one moment his concurrence, and in the same moment, if not sooner, all vvhatsoever from the highest Angell to the lowest atome of the sunne, vvill fade and vanish, not into dust, but into nothing: yet, notwithstanding this, and the infinite offences vvwhich daylie prouoke him, he could neuer find in that his sweetest heart to annihilate the least creature, he hath made; but sustaineth all in their being; and most patiently expecteth sinners, vvhen they vvill returne vnto him: *o see how he hath protected thee in thy Mothers*

Mothers wombe, in thy infancy, in the whole course of thy life to this instant: see how he hath followed thee, when thou runnest from him to thy owne ruine: how he bore with thee, when thou most impudently didst prouoke him to thy destruction, &c.

Conclude two things: the first is a continuall and most profound humilitie *Sub potenti manu Dei: under the powerfull hand of God*: the next is a feare; but let it be filiall, to offend so dread a Soueraigne, jointly with so deare a Father; *In quo semper vivimus, mouemur, & sumus. In vrbom vve alioquinus line, moue, and be,*

2. Consider secondly, that all creatures not onely depend of God for their life and being, but also for euery action, thought, word, and deed they doe; for euery twinkle of the eye, euery breath they draw; for none of all these can once be done without the immediate & speciall concurrence and assistance of God; nay from him all must first begin, and without him cannot end; *Ipse enim dat incipere & persicere: For the origin and accomplishment of each worke is his Gift*: so that at the very instant, that God should withdraw or stop his helping and concurring hand, all things in the world, how strong, how swift soeuer, would suddenly stop and stand like a marble statue, immoueable: this being most true. see then and behold if thou can'st, the infinite wisdom and power of thy Creatour, extending himselfe at once to all the actions and motions of the whole vniuerse; *Nam nec solum*

in terram cadit sine Patre vestro; For a leafe doth not fall vpon the ground without your Father, yet all with that quietnes and facilitie, as if he had but one thing or rather nothing to doe; *Omnia mouens, immobilis ipse:* mouing all things he remains immouible: but his goodnes, vwho can admire and praise enough? so ready, so punctuall, so constant, that he neuer yet hath failed his assistance to the least of his creatures, as if he were *Causa prorsus coacta & necessaria:* a cause altogether forced, and necessarie: see in thy selfe, if euer thou hast found him wanting to the least motion of thy finger, or breath of thy nostrills, euer since thou wast conceived to this instant; nay in those very actions, by vvhich thou didst heauily offend him.

Conclude with shame in thy face and confusion in thy heart, to see how little thou dost concurre with the motions and inspirations of thy God; vwho is so punctuall with thee; how little thou followest his vvill, vwho hath as it were tied himselfe to thine: ô my soule, let it be othervvise for loue or shame.

3. Consider thirdly, how thy good God held it not sufficient for the conseruation of man, that the vvhole corporall frame of this vvorld should attend and serue him, as the heauens with all the planets, the aire, earth & sea vvith all belonging to them: but his command and pleasure also is that his Angells guard and defend him: *Omnes* quoth S. Paul, *administratorij spiritus sunt, missi propter eos qui hereditatem capiunt*

piunt salutis. They are all ministering spirits, sent for them which shall receive the inheritance of saluation. O vvho can vvorthly conceiue or acknowledge so great a benefit? so sweet a prouidence? that such noble Princes by nature grace, and glory, the immediate attendants before the throne of the most B. Trinity, Courtiers of those Eternall Pallaces, *Et commensales Dei, eating at the same table vvith God,* and feeding on the same food vvith their Creatour should be sent downe as Guardians to so poore a vvorme as man? O man! how can'st thou euer harbour a thought of pride ouer thy fellows, if thou ponder vvell the abasement of these Celestiall spirits to thy seruice? Euery Kingdome then hath his speciall Guardian; so hath also euery common wealth, Prouince, City, Church, Colledge, Monasterie, Community: so hath euery King Prince, Gouvernour, and Prelate: finall so hath euery particular man from the highest to the lowest, from the Court to the gallie; from the instant of his birth to the seat of iudgement; ever present, euer by his side, protecting him from his raging enemie, the deuill, and procuring for him all good possible.

Conclude, whereas God hath appointed all creatures of thy seruice and assistance, to returne thy selfe and all to him and his seruice, by loue and obedience; but let it be thoroughly, *Totum pro toto: all for all*: breake not thou the order of the vniuerse, which is; *Ut omnia vestra sint, vos autem Christi, Christus autem Dei.* That all

might be yours and you Christs and Christs Gods

4. Consider fourthly the words of the Psalm; *Angelis suis Deus mandauit de te ut custodiant te: o quantam*, quoth S. Bernard *tibi debet hoc verbum inferre reuerentiam, asserre deuotionem, conferre fiduciam; reuerentiam pro presentia, deuotionem pro beneuolentia, fiduciam pro custodia?* God hath geuen his Angels charge of thee: that they keepe thee: o how much reuerence ought this word to strike into thee how much deuotion ought it to stirre vp in thee, how much confidence should it produce in thee; reuerence for the presence of such a guardian deuotion for his Goodwill, and confidence on his custodie? who can recount the great and innumerable benefits, that euery one of vs receiueth, euery houre & minute, from the assistance of our good Angell? *Diabolus tanquam leo rugiens circuit quarens quem deuoret; the Devil as a roaring lion goeth about, seeking vvhom he may deuoure;* and from so great power and malice who can defend vs, but our euer present Guardian? when wee sleepe, he watcheth ouer vs; when wee awake, he goeth vvith vs in all our buines, both by sea and land: vvhen wee sinne, he sorrowveth; yet leaueth vs not, but vvith all his endeauours to restore vs to the friendship of God: when wee doe penance, he reioiceth, and helpeth vs, vvhen wee doe any good or pray, he presenteth our vvorkes and petition to the throne of God: finally at the houre of death, and at the iudgement

ment feat, vvhhen the deuill is most violent against vs, then is our faithfull Guardian most sollicitous for vs, protecting vs at death, and pleading for vs at the barre. *Et quid sub tanto custode timeo? siue est, prudens est, potens est, quid trepido? And vvhat doe I feare vnder the protection of so great a Guardian? he is faithfull he is vvise, he is powerfull, vvhy doe I tremble?*

Conclude two things, the first, great reuerence, loue, and respect to thy holy Angell; be alvvayes present vvith him, as he is vvith thee: consult vvith him in all thy busines, and tell vv his inspirations: the second is, a great confidence in his patronage; *Quoties urget tentatio, & tribulatio imminet, inuoca custodem tuum, ductorem tuum, adiutorem tuum; inelama eum & dic; Domine salua nos, perimus. As often as a temptation urgeth thee, and any tribulation is at hand call vpon the Guardian thy guider thy helper, inuoke his aid vvith, an o lord save us, vv e perish.*

THE FOVRTH MEDITATION.

Of the benefit of our Redemption.

1. **C**onsider first, how all mankind being lost in the sinne of Adam, was bereaued also of all hope of redresse or euer recovering the fauour of his Creatour; for the diuine iustice would no way be satisfied, without an infinite satisfaction; & that among creatures was no way to be had: so that nothing remained

ned, but a miserable bondage vnder the deuill and sinne in this world, and as certaine and sudden a passage to eternall torments in the next: o ponder this a little with thy selfe, my soule; and then casting thy eyes vp to heauen, see how little it imported God Almighty or his Angells, whether thou wert saued or damned; neither being more or lesse blessed by thee. see againe how iustly God might haue left thee in thy damnation, as he had done the deuills; and what couldest thou haue said to it? or if casting thee of, as he had done them, he had created some new creature, more loyall in his seruice, and worthy of his fauour? But suppose, as it was, that out of pure mercy & goodnes he was pleased to forgiue thee, and restore thee to his fauour; a word, a thought of his, had it not sufficed? it was sufficient to create both thee and the vworld: or could he not haue sent an Angell or Seraphin with full power? must he needs come himselfe? must he needs send his onely Sonne? *O felix culpa, qua talem meruit habere Redemptorem. O happie sinne which hath deserved such a Redeemer.*

Conclude with raptures of admiration & loue of such goodnes, sweetnes, & mercy: next inuite all creatures to thy aid to praise and blesse him: lastly put an higher price vpon thy selfe, than hitherto: sell no more thy soule for the fleshpots and onyons of Egypt; she is vworth the life of the Sonne of God.

2. Consider secondly, how seeing he would
come

come himfelfe in perfon for man's redemption, he might haue come with the authoritie, fplendour and dignitie that befeemed his facred and royall perfon accompanied with all the Powers and Princes of heauen, receiued by all the Kings and ftates of the vvorld; and vvith one command of his mouth enforce the Deuill to deliuer vp his prifoners, and hve himfelfe away to the dungeons of hell; this had been both fufficient for our redemption, & yet honorable for our Redeemer: ô but the diuine iuftice vvould haue fatisfaction vvwhich confifteth *In actu aliquo pannofo*; In fome painfull act: let it be fo, and vvvas not I pray, one teare of his, one figh, or pricke of his finger fatisfaction infinite; and confequently fufficiet for a million of vvorlds? vvwhy then fuch vnheard of humilitie, pouerty, mifery, affliction, perfecution, shame, and fcorne, from his cradle to his Croffe? *Quare vir dolorum, & in doloribus à iuuentute mea?* VVhy a man of sorowes, and in afflictions from my youth? Stay a vvwhile, my foule, vpon this point, and hauing pondered vvell the effect, looke about for the caufe: to doe good, beftovv benefits, difperfe his bleffings amongft his creatures, vvee all knowv it proceeds from his infinite goodnes; but for the doing of this, to fuffer in his honour, perfon & life, as he did, this furpaffeth all the bounds of goodnes; and hath no other caufe, but the overflowing of his loue euen aboue his goodnes.

Conclude to correspond vvith thy Sauours loue, but let it be, firft not in complements, but

Ee,

in

in reall vvorkes; next not at thy ease, *Saluo*, as they say, *labore & honore*; without labour or losse of honour; but vvhat sweate or bloud focuer it cost thee; and this voluntary also, not onely forced.

3. Consider thirdly, how the fountaine-head being full, there vvanted yet the pipes and conduits to conuey the riuier of grace into our soules: & here also our Redeemers sweetest prouidence, at his ovne charges, vvithout any cost of ours, provided seuen conduits or spouts, all running from the vvell-head of his passion, full fraught vvith diueritie of heavenly graces, according to the seuen-fold necessities vve are subiect to in this life; and all so easy and facill for vs; that of our part nothing is required, but an emptie vessell of good disposition, & the putting our mouth to the conduit; nothing but, *Aperias os tuum, & implebo illud*. Open thy mouth and I vvill fill it. Consider & see with loue & gratitude, O Christian soule, what remedies thy Christ and Sauiour hath provided for thee: first being borne a slaue of the Deuill, by Baptisme thou art regenerated a Sonne of God: but being yet a child, poore and weake, by Confirmation thou art made a valiant souldier: art thou faint with hunger and thirst? behold a banquet is prepared for thee, the same vvich the Angells and God himselfe feed on, *Comedite & inebriamini amici mei: Eat and be inebriated, my friends*: art thou sicke or vvounded to death? see the medicine of penance euery where

at hand: art thou assailed by thy enemy at the
houre of death? Extreame vnction is proffered
thee: so is Order for thy gouernement, and Ma-
trimony for thy weaknes.

Conclude with infinite gratitude to thy Sa-
uiour, call all the creatures of heauen and earth
to thy ayde, *Quia nomen Domini laudabo*: For I
will praise the name of my lord: offer thy selfe
for his perpetuall and domestlicke slaue, to serue
both him and the children of his familie, for
him.

THE FIFTH MEDITATION.

Of the benefit of our Vocation and Iustification.

1. **C**onsider first, how Gods benefits, as
they goe on multiplying in number, so
they increase no lesse in their worth
and greatnes: what would our creation and all
the rest haue auailed vs, but to our greater dam-
nation, vnlesse we had been called, and by Bap-
tisme planted in the lap of the Catholike
Church? O my soule, looke about thee; and see
how many soules were created at the same ti-
me with thee; and how many of them fell a-
mong infidells, Iewes, Turks or Hereticks?
nay thy owne fell into a country, where fve
thousand to one are Hereticks; and yet it hath
been thy good hap. with a fevv more either to
light on Catholike parents; or which is more,
being once plunged in the filth of heresie, to be

pouerfully dravne out, and placed in the cleare light of the Catholike truth: & vvhat had become of thee, poore vvretch, if thou hadst beene left for euer an enemy of thy God, a vessel of sinne, & a slaue to the Deuill and damnation? then see, vvhat thou art by holy Baptisme, a Sonne of God and his Church, Spouse of the holy Ghost, & fellowv-heire vvith Iesus Christ, of the Kingdome of heauen. And not onely this, but by a speciall vocation to the state, thou art in, a domestick seruant, *In domo Dei, & Iesu Christi; in the house of God, and of Iesus Christ;* cholen, not onely to saue thy selfe, but also to cooperate vvith thy Sauour and his Apostles for the saluation of others, thy brethren, kindred and country.

Conclude vvith most humble thanks to thy most good and liberall Creatour: conceiue a loyall purpose to serue him faithfully, and let thy studie be, to conserue thy selfe, vvhere thou art, and also to bring others to the same port of saluation.

2 Consider secondly, how the benefit of iustification surpasseth yet all the former, as farre as heauen surpasseth hell; or the state of grace the foulness of sinne: let vs ponder here three points: first, by the least mortall sinne wee lose the vvwhite robe of innocency, vvith all the other titles of grace, and claimes to glory, and fall vnder the sentence, of eternall damnation: suppose then thou vvert scorching in hell fire, as iustly thou mightest be, and millions of others are for lesse

lesse finnes, than thine; and that God, of pure pittie, should end an Angell to free thee thence, and giue thee an houres time for penance; vvhhat profound and hartie thanks wouldst thou giue him? vvhhat vnheard of penance wouldst thou giue him? vvhhat then? didst thou thinke it a lesse mercy to be kept from falling into hell, so iustly thy due, than to be drawne out from thence? thinke on it vvell, and thou wilt find it othervvise. Secondly, all the former benefits come from God freely vvithout any rub on our sides, but this comes from a God offended to his actuall and bitter enemies: thirdly hee must begin the friendship, and inuents vs vnto it; for vvee poore vvretches looke neither after him nor our selues, but post on to hell. Ponder, my soule, these points; and see vvhhat father could so oft forgiue his child, as thy sweetest God hath forgiuen thee; sought thee round about the vvorld, and finding thee at hell doore, hath brought thee backe to his fauour and grace.

Conclude vvith humble sorrow, and thanks for vvhhat is past; and for the future vvith loue & trembling feare, neuer dare to prouoke thy deare God more, least at length he let thee slip for euer out of his hand.

THE SIXTH MEDITATION.

Of the benefit of Predestination.

1. **C**onsider first, that although no mans predestination be certaine vnto him, yet euery one is bound to hope it, as he is bound to hope his owne saluation; this therefore supposed, ponder these three chiefe points of this benefit: the first, that not onely all other benefits hitherto specified, vvere of little value and short durance without this of predestination; but that all vwhatsoever, doe flow from this, as from the first source and fountaine; and so by consequence is greater and more to be acknowledged and thanked than all the rest. The second, that this benefit is not onely older than the rest, but as ancient as Eternity, or God himselfe; so that vwhen he begot his eldest Sonne Iesus Christ, in the same instant he adopted thee for his brother, companion and fellow-heire of heaven among the Angells and the rest of his Saints: *O amor antiquus! o bonitas aterna! o aui-*
cient loue! o everlasting goodnesse! how long before I vvas, hadst thou had me in thy memorie? loued me as a father? and prepared heaven and earth for my habitation? and placed thy dearest Sonne Iesus our head, Captain and Prince of this thy Celestiall monarchy? *O veritas antiqua*
quam serò te cognoui? Et quam tardè te amavi,
bonitas aterna? o aui-cient truth how late haue
I knowne

*Thou owne thee? and howe soon have I bene in lo-
ving thee, o everlasting goodnes? the third, that
although, so few are chosen and drawne out of
the generall masse of damnation, yet he wvould
have thee to be one of these few; and vvhy but
meerely of his owne accord, good vvill & loue
toward thee.*

Conclude vvith all the humility, thankes and
loue thy heart can afford thee: call vpon all thy
fellow Elect to thy aide, and making vp one
quire, begin now that song of thankes, vvhich
here after shall endure for ever, *Sub vno capite
Christo Iesu. Vnder one head Christ Iesu.*

2. Consider secondly, that vvhere as no man
is certaine of his Predestination, nor, for all he
can doe, euer shall be in this vvorld; yet many
foolishly and most vnprofitably vex themselues
about that point, vvhich belongs not to them;
and in the meane vvhile are totally carelesse &
neglectiue in their duty to God, their neigh-
bour, and themselues; for vvhich they haue cer-
taine and expresse commands; and vvithout the
obseruance of vvhich they may be sure they
shall neuer be saved; as on the contrary neuer
damned, if they comply vvith them: a great
temptation of our enemy; but manfully to be
repelled by this consideration: as it is certaine,
that God *ab aeterno from all eternitie* hath set
downe and decreed vchangeably our last lot, so
it is no lesse certaine, first that thou shalt neuer
want sufficient grace for thy saluation; secondly
that thou shalt neuer be damned, but by thy

owne fault; and thirdly, that it is in thy owne hand to save thy selfe, if thou wilt: all theses howsoever hard to be explicated, are in them selves as infallibly true and unquestionable, as is the first of Gods decree, to vvit all a like certaine by faith. Humbling therefore our selves to things wee vnderstand not: let vs leaue to God what belongs to him, and on our parts follow S. Peters aduice, *Satagamus ut per bona opera certam nostram vocationem & electionem faciamus; hac enim facientes non peccabimus aliquando; Let vs labour, that by good & workes wee may make sure our vocation, and election: for doing these things wee shall not sinne at any time; and without sinne wee shall neuer be damned.*

Conclude a strong resolution to comply with thy duty in all points; and then resigne thy selfe totally body and soule to the vwill of God *in tempore & aternitate; in time and eternitie;* yet begging of him, that he neuer permit thee to offend him: and take these acts for the surest signes of thy saluation.

3. Consider thirdly, that not onely all the common benefits of which we haue spoken hitherto, but also the particular, bestowed on this and that man, flow and proceed in the Elect from that first source of Predestination. Looke about thee therefore, my soule, and consider what thy most louing Father hath done for thee in particular; first in thy naturall being, as vwell what thou hast of good, as what thou wantest of euill: a body sound & healthy, a sou-

le perfect in her powers and senses: thy birth of honorable parents, thy education in corporall sufficiency, and in the schoole of learning; thy fame vnspotted, and thy honour preserued &c. the euills thou wantest are vvithout number; see how many lame, sick, mad, base, vnlearned, miserable, disgraced, are in the vvorld; and so many benefits hast thou receiued, in that thou art neither all nor any of them: *Nullum enim malum uni hominum accidit, quod alteri accidere non potest.* For noe euill happeneth to one vvwhich may not happen to another. Next the supernaturall gifts of grace, how many inspirations, illuminations, occasions, commodities, examples, counsells, and helps to vvirtues hast thou receiued? againe how many finnes hast thou been preserued from, vvwhich are euery vvhere daylie committed before thine eyes? & vvhence all this, but from the sweetnes of thy heauenly father? *Nullum enim peccatum unus homo committit, quod alter committere non potest.* For noe sinne doth one commit vvwhich some other may not commit. Besides all these, the hidden and vnknowne benefits as well naturall, as of grace; as well of good, as from euill; no man can count them, but the giuer himselve, and yet all stand to our account.

Conclude to returne all these benefits from whence they proceeded; that is, to the honour, loue and seruice of the diuine goodnes: call on all creatures to thy aide to prayse and blesse him for ever; and take heed of abusing the benefits against the giuer.

THE FOVRTH CHAPTER.

*Of the Ascension, vvhitsonside, Trinity Sunday,
& CORPUS CHRISTI.*

THese foure great solemnities make vp the period of all our Saniours oronomie, from his first coming downe from heauen, to his returne thither againe; and therefore it behoueth all deuout soules, to follow and mount with him in vnion of spirit, *Vbi videbis & affluet & dilatabitur. VVhere he shall see and abound, and be enlarged.*

THE FIRST MEDITATION.

Of the Ascension of our Saniour.

COnsider first, how our Blessed Saniour, hauing for the space of forthy dayes after his Resurrection daylie, and almost houely visited his dearest Mother; and repaying her forty houres of grieve and sorrow for his death, vvith fortie dayes of sweetest ioy and heauenly content, he at length appeared vnto her, with new rayes of beauty and maiesty accompanied with the blessed soules of her nighest friends & kindred; and after some amorous discouries, as before his passion, so now againe beginnes to take his leaue of her; shewing her both the necessitie of his going and also of her

her staying for the comfort of his new-growing Church. The heavenly Virgin, as she could not but seele a glance or two of tendernes and griefe for parting with such a Sonne, so being most prompt and resigned to his will and pleasure; fell presently, first into the amorous embraces of a mother with her dearest Sonne; and then as a creature at the feet of her Soueraigne Lord and maker. See my soule and contemplate, as farre as thou art able, the affections that passe betwixt them; as also the rest of her friends, who all salute her with lovv reuerence, and take their leaue and farevvell.

Conclude to prepare thy selfe vvith all diligence possible, that thou maist assist vvorthylye at this great solemnitie: and knowv that the best prepatation is, puritie from sinne, and a soule full of loue and resignation to the vvill of thy Lord & Sauour.

2. Consider secondly, howv the same day our B. Sauour at dinner time appeared to all his Apostles and disciples; sate dovvn and eate vvith them; and then told them, howv that day he vvast to ascend into heauen to his Eternall Father: and because he savv the hearts of his poore children, no doubt, quite daunted at such heavy tydings, vvee may vvell suppose he repeated againe those three reasons, he alleaged in the sermon of the last supper to the same purpose: the first, *Si diligeretis me, gauderetis usque quia vado ad Patrem, quia Pater maior me est.* If you loved me you vvould be glad verily, that I goe to
my

my Father because the Father is greater then I. O sweetest Iesus, vvho can doe othervvise than hartily reioyce and be glad at thy honour & advancement, vvvhich thou hast bought at so deare a rate? but is not thy going also for our good, as all the rest of thy life hath herherto been? the second; *Vado parare vobis locum, & iterum veniam & accipiam vos ad meipsum*: I goe to cleare the vvay, and open heautn gates shut vp by sinne; then at the houre of your death vvill I come, and take you to me, and place you in the eternall mansions. O *memento mei Domine cum veneris in regnum tuum*. O remember me, o lord vvhen thou shalt come into thy kingdome. The third; *Expedi vobis ut ego vadam; si enim non abiero, Paracletus non veniet ad vos: si autem abiero, mittam eum ad vos*: It is expedient for you that I goe: for if I goe not, the Paraclete shall not come to you: but if I goe I will send him to you: novv of vvhat importance vvvas the coming of the holy Ghost, none knevv better than the Apostles, taught by the late experience of their ovvne vvweakenes.

Conclude vvith most humble resignation to the vvill of thy Sauour, and although he order all things for thy good and saluation, yet respect thou nothing so much, as his honour and content; and therefore reioyce vvith him in this triumph of his glorious Ascension.

3. Consider thirdly, hovv, *His dictis, eduxit illos in Bethaniam, in montem qui dicitur Oliueti; These things being said, he brought them forth in-*

in Bethania, to the mountaine which is called Olivet; making his choice of the same place to begin the glorie of his triumph, vvhhere he had lately begun the combat of his bitter passion; for Gethsemany lay on the side of mount Olivet; to giue vs to vnderstand, that *Nemo coronabitur nisi qui legitime certauerit*; Noe man is crowned, vnlesse he strine lawfully; that is, the field of battle and triumph is one and the same. But behold our glorious Redeemer, displaying here himselfe to his B. Mother and the rest, vvith new beames of svveetnes and glory, inuiting them in stead of the last embraces and farevvells, one by one to come and kisse his sacred feet and hands, and sucke from those fountaines of Paradise the euer liuing vvaters of new graces and comforts: o how did his dearest mother, and every one of the rest, desire to creep into, and hide themselues in those *Foraminibus petrae*; & presently ascend vvith him to heauen? when he, *Elevatis manibus, benedixit eis*; lifting vp to heauen both those hands nailed on the Crosse, and filling them vvith celestiall treasures, poureth them freely out vpon them all: O runne in my soule and beg thy share of this benediction; take heed thou come not too late vvith Esau, and so lose thy heauenly inheritance for euer.

Conclude, as thou hopest to arriue to mount Olivet, to behaue thy selfe first manfully in the garden of Gethsemani, and when thou can'tt shew thy wounds gotten in the battle, then maist thou hope for a speedy and glorious Ascension.

with thy Sauour, and for a crowne of triumph.

4. Consider fourthly, how *Dum benedicerat eis, recessit ab illis & ferebatur in calum, & nubes suscepit eum ab oculis eorum*: VVhiles he blessed them, he departed from them and was caried into heauen, and a cloud received him out of their sight: not as Elias, *raptus curru igneo*; taken away in fiery chariot, but by the power of his diuinity raising himselfe by litle and litle into the aire, with vnspeakable maiestie and glorie, accompanied with the two troupes of Limbus and Purgatorie, and millions of Angells attending & celebrating the triumph of their Lord and maker: the Virgin mother below with the Apostles and disciples standing with their eyes fixed vpon him, all amazed and speechles. O my soule ioyne thy selfe with them in these three affections that then so transported their hearts; the first of admiration at a sight so glorious, so neuer heard of; next of ioy to behold their dearest master to finish all his past labours, afflictions and sufferings with a *Catastrophe* of such glorie and triumph; & how happily haue vvee folloved him, and beleeued in him! how hath he filled and surpassed all our thoughts and expectations? the third of most ardent desires and sighs to follovv him in body, vvwhose hearts he had rauished vvith him, for of this captiuating of hearts are vnderstood those vvords of the Plalme; *Ascendens in altum captiuam duxit captiuitatem*; *Ascending on high he ledde captiuitie captiue*; corporall eyes are but short

short-sighted, *nubes suscepit cum ab oculis nostris*; a cloud presently receiv'd him out of our sight; and so the heart onely and affection hath the priviledge *Penetrandi celos cum Christo*. To penetrate the heavens vwith Christ.

Conclude vwith an amorous and humble petition to thy sweetest Jesus; that thou be ever one of his captiues; and that bound vnto him *Vinculus amoris*, with the bonds of love, thou maist mount vwith him vnto the heavens, & ever remaine vwith him, *Vbi sedet ad dexteram patris*. Where he sitteth as the right hand of the Father.

5. Consider fifthly our Sauours triumphant entrance into heauen; first the ouerflowing ioyes and admirations of those thrice happy soules, that went in his company, vwhen they entred into the vast and glorious orbes of the *Celum Empyreum*, *Empyriall heauen*. Farre different from their old habitation of *Limbus*; *quàm dilata tabernacula tua Domine virtutum*! how beloved are thy tabernacles, O Lord of hostes! next the millions of Angels encompassing him on all sides; some commanding, vwith, *Attollite portas Principes, vestras*: lift up your Gates ye princes: others vwith admiration, *Quis est iste, qui venit de Edom sinistris vestibus de Bosra*: who is this that cometh from Edom, vwith dyl Garmentes from Bosra. and all at length vwith vnanimous iubilees; *Dignus est Agnus, qui occisus est accipere virtutem & diuinitatem, laudem, gloriam &c.* The lambe that was slaine is wortie to receive power, and diuinitie, praise, glorie &c.

But aboue all the embraces of his Eternall Father, the vvelcomes he gaue him, and finally the honour in placing him at his right hand; *Dixit Dominus Domino meo sede à dextris meis;* giuing him full power of life & death, heauen & hell; & *Donauit illi nomen quod est super omne nomen, ut in nomine Iesu omne genu flectatur caelestium terrestrium & infernorum.* Our Lord said to my Lord, sitte on my right hand; and hath giuen him a name, which is aboue all names, that is the name of Iesus euery knee bowe of the celestials, terrestrialls, and infernalls. Ponder here in silence my soule, as thou art able, the ioy, content & fullnes of thy Redeemers heart, to see him selfe mounted from one extreame to another, from the Crosse to his Fathers right hand; from the company of theeues to that of Angells; from the cryes and blasphemies of the Iewes to the blisses and prayses of all the heauens; from a crowne of thornes, to that of glorie and immortality: *O quàm verè dixisti bone Iesu, qui se humiliat, exaltabitur?* O truly didst thou say, ô good Iesus, he that humbleth himselfe shall be exalted?

Conclude vvith all the ioy and congratulation thy heart can afford thy dearest Lord: conceiue also a new and liuely hope of entring one day those heauenly palaces, vv hose gates are this day opened for thee: the rise of humilitie and the vvings of loue vvill securely and speedily carry thee thither.

6. Consider sixthly how the Virgin Mother
vvith

with the rest of that holy company stood still like marble statues, gazing vp into heauen after their beloued master, vvith their soules full of amazement and ioy not able to remoue themselves thence, vntill two Angells appeared in glorious vvHITE, and gaue them this gentie reprehension; *Viri Galilae, quid statis aspicientes in caelum?* Ye men of Galilee, vvhy stand you looking into heauen? your Lord and master Iesus is now arriued and seated at the right hand of his Eternal Father, vvherefore stand no more here in idle amazement, but goe and comply vvith the commands he gaue you; for vvee tell you, that one day, *Sic veniet, quemadmodum vidistis eum euntem in caelum:* So shall he come, as you haue seen him going into heauen: partly so, and partly not so; so in maiesty and glorie; but not so in office and function: he is gone now full of loue and sweetnes to open heauen gates for you; to be your aduocate and sollicitour vvith his and your Father; to send downe the holy Ghost, vvith all his blessings amongst you: but then vvill he come vvith most dread terrour and severity, as *Index viuorum & mortuorum*, Iudg of the liuing and of the dead, to take an account of all, sparing no man, that shall be found guilty. Looke about you therefore, and thinke not, that your Lord is so absent, as if he saw not, what you doe; or vvould neuer come any more among you. *Et illi quidem adorantes regressi sunt in Ierusalem cum gaudio magno.* And they adoring returned into Hierusalem vvith great ioy.

Conclude to obey the Angells vvarning, that is, so to keepe our hearts and thoughts vpon Iesus in heauen, as vvee neglect not our duties & obligations here on earth; that so vvee may haue him our sweet aduocate there, and here clement and mercifull Iudge.

THE SECOND MEDITATION.

Of the coming of the holy Ghost.

7. **C**onsider first, the inexhaustible goodnes of our great God, first he gaue vs our being by his owne hand, *Faciens hominem rectum*; making man right; but man cast himselfe into endlesse slavery and misery: next therefore God gaue his onely Sonne to redeeme vs out of this thraldome; but vvee vvith vnbeard-of blindnesse crucified our owne Sauour: vvhat could be now expected, but a punishment due vnto our malice? vvhen behold our sweetest Father vvhole goodnes, cannot be abated by our malice, poureth downe vpon vs his holy spirit, the third person of the B. Trinity: like a tender mother, hauing dried one breast vpon her child, spendeth and giueth the other, as long as a droppe vvill runne. O how is the vvhole B. Trinity, imployed and busied, as, I may say, about the good and saluation of man, as though it much concerned him? The Father giueth both Sonne and holy Ghost, & that for euer, *Vsq̃ue ad consummationem saeculi*; *amen* so
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the consummation of the vworld; the Sonne cometh in person, and vvith his bloud redeemeth vs; the holy Ghost in person also to perfect the worke of our redemption, and assist in the Church by his diuine illuminations and inspirations.

Conclude to esteeme thy soule more, then hitherto thou hast done, seeing the B. Trinitie hath made so much account of it: take heed of sinning against the holy Ghost; what is done against the Father and Sonne may find pardon; but, *Qui peccat in Spiritum sanctum, vvhosimeth against the holie ghost*, that is, after so many fauours and graces receiued, *Non remittetur ei neque in hoc saculo neque in futuro*. It shal not be forgiven him neither in this vworld, nor in the vworld to come.

2. Consider secondly the ends, for which the holy Ghost was sent downe vpon the Apostles; & besides many others, wee shall find tvvo principall, specified in holy Scripture: the first vvas to succeed our B. Sauour in the office of Master & teacher according to that; *Ipsa vos docebit omnia & suggeret vobis omnia: He shall teach you all things, and suggest vnto you all things*: vpon vvhich is founded the infallibility of the Catholike Church, and the security of the Christian faith. O happy condition of Catholikes aboue the rest of the vworld, vvho alone haue the holy Ghost for their master, teaching them all necessary truth and preserving them from all errors! vvhereas all sectaries hauing

no other maister, then their ovvne braine, runne round in a giddines of errours vvithout end or rest. The second end of his coming, vvasto bee our Protectour, Aduocate and comforter in lieu also of our B. Sauour; Ego, quoth he, *rogabo Patrem, & alium Paracletum dabo vobis, ut maneat vobiscum in aternam.* I vvill aske the Father, and he vvill giue you an other Paraclete, that he may abide vvith you for euer. Thankes, dearest Iesus, for such a Comforter; *In labore requies, in astu temperies, in fletu solatium, an ease in labour, a refreshment in heat, and a comfort in sorrow,* to all his faithfull and obedient children: *Postulans also pro vobis gemitibus innarrabilibus; requesting for vs vvith unspeakable groanings;* that is, teaching and helping pious soules to send vp to heauen their amorous sighs *In tempore tribulationis. In time of tribulation.* O vvho can be either dubious in his faith, hauing such a Maister; or disident in his troubles, hauing at hand such a Comforter and Aduocate.

Conclude thou vvith great assurance in this thy God; cast thy seife into the armes of his protection; *Consolator optime, dulcis hospes anima, dulce refrigerium &c.* O best comforter, *suauis gnest of the soule, suuet refreshment &c.*

3. Consider thirdly the greatnes and excellency of this gift, towit the holy Ghost, and not to speake now of his diuinity euery way equall to the Father and Sonne; the titles vvich are giuen him, are these: *Donum Dei altissimi, Fons*
vivus,

viuus, ignis, charitas; the Gift of the most high God, the liuing fountaine, fire, charitie; not that he is any of these created things or qualities; but that he is the Principium, causa & origo the prime source, cause, and origine, of them all. So that, as the diuine goodnes thought it not sufficient to send an Angell, but this onely Sonne for our Redeemer; so vvas hee not content to giue vs onely the supernaturall gifts of grace, charitie and the rest, but hee vould infuse into our hearts the prime source and spring of all; Vt sis fons aqua salientis in vitam aeternam. That it might be a fountaine of vvater springing vp vnto life euermlasting. Let both heauen and earth neuer cease to prayse and loue such bountie. This is that Fluminis aqua vita, riuer of liuing vvater, mentioned in the Apocalypse, procedens de sede Dei, & Agni, proceeding from the seate of God & of the lambe, vvatering the lignum vita the tree of life of Paradise; per singulos menses offerens fructum suum, yelding its fruites euery moneth, to wit these twelue fruits of the holy Ghost numbered vp by S. Paul, Charitas, gaudium, pax &c. Charitie, ioy, peace &c. This is the Ignis consumens Dominus Deus tuus, cuius thronus flamma ignis; consuming fire is thy lord God, vvwhose throne is a flame of fire; vvwhich first purgeth in vs all the rust of our corrupted nature and sinne, & then giueth heat, actiuitie, and light to all our actions. This is the Charitas, amor, nexus, charite, loue, and knot, most sweetly vniting our soules to the Father and Sonne, and ma-

king one heart of all the children of God.

Conclude vvith all the affections, the holy Ghost shall inspire thee vvith; but especially vvith that of loue. Haue euer in thy heart and mouth, the *Veni sancte spiritus, come o holy Ghost*; vvhich the Church neuer ceaseth to sing; or those most sweet aspirations vvhich S. Aug. breatheth forth in the ninth Chapter of his meditations.

Consider fourthly, three principall dispositions, that the Apostles practised for the receiving of the holy Ghost: the first vvvas their recollection into a priuate house or roome from all noyse and traffike vvith the vvorld: for he being *Deus totius interna consolationis*, the God of all our inward consolation, findeth no greater impediment then a soule vvandering about the vvorld & full of the cares and turmoiles thereof; and hence our B. Sauour sayd, that the vvorld could not receiue the holy Ghost; vvho being compared to the oyle of the Prophet Elizeus neuer entreteth but into empty vessells; & as soone as the vessells are full, ceaseth his infusion. The second vvvas, that they vvvere *Omnes pariter in eodem loco*, all together in the same place, all vnited in true charity and brotherly loue, vvith a reall and entire conformitie of vvills and affections: O Christian soule, deceiue not thy selfe; *Spiritus sanctus Deus est pacis & non contentionis*; the holy Ghost is a God of peace, and not of contention; neuer hope for his company or comfort, if thou bee contentious vvith any man, on vvhat pretence

pretence soeuer; know the badge of Christ is no other, then this; *In hoc sciet mundus quod mei estis, si dilexeritis inuicem. In this all men shall know that you are mine, if you loue one another.* The third was the seruour & assiduity of prayer, and that also in the company of the B. Mother of God; for although they were most assured of the promises of Christ, yet they knew that *Pater celestis dat Spiritum suum petentibus se; The heauenlie Father doth giue his spirit to those that aske him; so that none but those that aske, obtaine it.*

Conclude to prepare thy selfe with recollection, brotherly loue and prayer for the enter-taining of this holy spirit; vvhich if thou performe as thou ought, be sure of *Mensuram bonam & super effluentem gratia in sinu tuo. Good and oue flowing measure of grace in thy bosome.*

5. Consider fifthly, how on the day of Pentecost, ten dayes after the Ascension, and fifty after the Resurrection, a solemne day amongst the Iewes in memory of the Law giuen on mount Sinai; came this diuine Law-giuer vpon the new Israelites, to write and engraue, not a law of feare and terrour in tables of stone, but of grace and sweetnes *In tabulis cordis carnalibus: Et factus est repente de caelo sonus tanquam aduenientis Spiritus vehementis: In the carnall tables of the hart: and sodenly there was made a sound from heauen as of a vehement wind coming: his coming was from heauen, Nam omnis donum*

donum perfectum de sursum est; For enery perfect gift is from aboue; on a sudden, *Nam spiritus ubi vult, spirat*; For the spirit breatheth vvhether he vwill, freely of pure grace and liberality without the merits and deserts of any vvith the noyse of a strong aire or vvind; O the breathing aire of our soules, *In quo viuimus, mouemur & sumus*; In vvich vvellius moue, and be; for as our being, life and motion depends euery moment on this corporall aire; so, and much more, doth our supernaturall being, life and action depend on this gracious aire of the holy Ghost; vvwhose speciall notion therefore and title is, *Domini vniuersalis*, a life giuing Lord. Note finally, how he is termed *Spiritus vehemens*, a vehement vvind, giuing towit force, speed and seruour to all our actions; *Nescit tarda molimina Spiritus S. gratia*; quia enim aut suauius aut fortius amore? The grace of the holy Ghost knowv noe delayes; for vvhat is more sweet ore strong then loue?

Conclude vvith most humble inuocation of this all-refreshing spirit; open thy soule vnto him, that he may *Perflare animam tuam*, breath vpon the soule, coole all thy sensualities; & giue thee new vigour and courage to all the actions of grace and vertue.

6. Consider sixthly, how *Apparuerunt illis dispersa lingua tanquam ignis, seditque supra singulos eorum*. There appeared to them parted tongues as it vvere of fire, and it sate vpon enery one of them. Fire the chiefe of Elements, is for its actiuity and beauty so great a symbole of the diu-

divinity, that diuers nations adored it for the true God; and in the old law God appeared for the most part in fire, as to Moyses in the burning bush, on the mount Sina, *Quasi ignis ardens in vertice montis*; As a burning fire on the top of a mountaine: so that in the 4. of Deuteronomie, he deckteth to the people, that *Ignis consumens Dominus Deus tuus*; A consuming fire is thy lord God; and almost all sacrifices were performed & accompanied with fire. But besides this, the holy Ghost would more especially appear in fire, both to declare vnto vs his owne nature, vvhich is a Notionall loue and charity betwixt the Farher & Sonne; as also to expresse the effects of his presence in our soules, vvhich is the heat and seruour of loue, that fire towit, *Quem Christus venit mittere in terram, & quid vult nisi vt ardeat? Vt* which Christ came to cast on the earth, and vvhath vvil he but that it be kindled? Next this fire was framed into tongues, first to cure the malady of that member, vvhich as S. Iames sayth is *Vniuersitas iniquitatis, & inflammata à gehenna*; A vvhole vvhorld of iniquitie, and inflamed of hel; so that the fire of heauen may quell in vs the fire of hell. Secondly that the Apostles might haue fiery tongues to heat and inflame, the cold & stiff frozen hearts of vvhorldlings.

Conclude with this or the like exclamation. *O ignis sancte! quàm suauiter ardes! quàm secretae lucas! quàm desideranter aduris! va his qui ex te non ardent, qui per te non lucens.* O holy

fire! how sweetly doest thou burne! how secretly doest thou shine! how amiable is thy enkindling heat: vvoe be to them vwho are not enkindled vvith thee, nor shine by thy light. Inflame this heart, rule and temper this tongue of mine.

7. Consider seuently, how *Repleti sunt omnes Spiritu S.* All are filled vvith the holy Ghost. Euen to the brim, yet some had more then others, according to euery ones capacitie; more had the Apostles, then the disciples, and more the B. Virgin then all the rest. O vvhat heart can conceiue or tongue expresse this their fullnes or repletion? their vnderstanding full of heauenly light; their vvill and breast tull of flaming charitie towards God and their neighbours. O *mutatio dextera excelsi!* O change of the right hand of the highest! how rude and simple they vv ere before, euen their birth and education doth sufficiently assure vs; neither had the three yeares conuersing vvith our Sauour much bettered them, so rude and dull they vv ere: againe, how fearefull and cowardly they vv ere, besides all vvhat had formerly past, euen the present cloystering vp themselves *Propter metum ludacrum,* for feare of the lewv es, doth abundantly vv itnes. But immediatly vpon the receiuing of the holy Ghost, their skill and knowledge farre exceeded all the Plato's or Aristotles of the vvorld: and Alexander's or Cesar's courage vv as a toy to theirs: for presently open fly the doores, and out fly they about the Citie, *Loquentes varijs linguis*

*linguis magnaia Dei: Speaking vwith diuerse
tongues the great vvorkes of God: and soone after,
In omnem terram exiuit sonus eorum: their sound
went forth into all the earth: and this their
heat and seruour vvas so great, that the people
thought them drunke or mad: and not vntruely,
for being ouercharged vwith this new wine of
the Spouse they must, like full vessells, either
haue suddien vent, or burst.*

Conclude to cry to heauen for one draught of
this holy liquor: for till then hope not for
strength or vnderstanding: neuer more rely on
thy owne ability, but vvholly on the guidance
of the holy Ghost, *Sit illo tibi Pater, Magister,
Sponsus. Let him be to thee a Father, a Maister, &
a spouse.*

8. Consider eightly, how the diuine prou-
idence so ordered it, that there vv ere diuers then
at Ierusalem *De omni natione qua sub calo est: of
every nation that is vnder heauen: vvho as eye-
witnesses should carry about the vvorld the
wonders of this day: Quare facta hac voce,
vviensore vwhen this voice vvas made, or noyse
of the vvind, Conuenit multitudo, & mento con-
fusa est, the multitude came together, and vvas
astonied in mind, every one hearing the Apostles
speake their proper language: and here also ac-
cording to the custome of the vvorld, some sayd
they vv ere drunk; others laughed at them for
simple and mad idiots: others more prudent
sayd, *Quidnam vult hoc esse? vvhats meaneth
this?* every one according to his disposition and*

humour passing their censures, of vvhhat they vnderstood not: vvhhen S. Peter as head of the rest, standing vp for all, vvith a most manly courage and heauenly eloquence in such sort layd open vnto them the present myserie, vvith the rest of our Sauour Iesus Christ; that forthvvith he conuerted to the number of three thousand that very day; and soone after farre greater multitudes. O vvhat ioy and festiuity vvvas there both in heauen and earth, at this plentitull haruest of poore soules! reioyce my soule and giue a thousand *Parabians* to thy B. Sauour, his glorious Mother, Apostles, and new flocke of the Catholike and Christian Church: reioyce I say and.

Concludo to imitate the life and vertues of these primitiue Christians, vvho vvvere *Perseuerantes in doctrina Apostolorum, & communicatione fractionis panis & orationibus: Perseuering in the doctrine of the Apostles, and in the communication of the breaking of bread, and prayers.* That is, in the doctrine of the Catholike Church, in the frequenting of the holy Sacraments, and deuotion of prayers.

THE THIRD MEDITATION

Of the Mytery of the B. Trinity.

1. **C**onsider first, how God is and can be but onely one in nature, essence, power, goodness and all other attributes: this faith teacheth

vs, when vvee say; *Credo in vnum Deum*; I be-
leeue in one God; and againe, *Vnus Deus, vna fi-*
des, vnum Baptisma. One God, one faith, one
Baptisme. This also naturall reason conuinceth;
for first that vvee call and confesse to be God,

Quo maius aut perfectius cogitari non potest; then
vvhom nothing greater, or perfecter can be ima-
gined; that is, vvhom comprehendeth in himsel-
fe all possible or imaginable perfections: but if
vvee admit but two onely, different and distin-
guished in nature, the one must haue some
vvhich the other hath not, from vvhich
arieth the distinction: and consequently nei-
ther can haue all perfections, nor be, *Quo ma-*
ius cogitari non possit; then vvhom a greater can
not be imagined; that is, God: vvhwherefore to be
truely God, he must be but onely one, Second-
ly, vvhom is God, must be *Summus Legislator*,
the chiefest lawv-maker, gouerning & iwaying
all at his vwill; *Supremus Index*, a supreme Iudge,
punishing and rewarding, the obiectuers and
breakers of his lawes; and *Finis vltimus om-*
nium creaturarum. The last end of all creatures.

But none of these could he be, vvere there any
other equall to him; vvhom hauing a different
vwill, vvhould make different lawes, and punish
and reward differently from the former; so
that vvhom one vvhould punish, the other
vvhould seeke to reppard; and so fall to jarres &
diuisions; *Omne autem regnum in se diuisum de-*
solabitur: every kingdom assailed against it selfe
shall be made desolate: neither could either be

our *Finis ultimus*, our last end, or *Omne bonum*, all our good, for that the other of them wvould haue somewhat *desiderabile*. To be desired.

Conclude therefore to belieue and adore but one onely God, *Vnum Deum & Patrem omnium*, qui est *super omnia*: one God, and Father of all, vwho is above all: direct all thy intentions and actions to this one supreme end and good: finally lament and pray for all poore infidells, vwho wander in the multiplicity of their owne fancies, *Sed Deum ignorantes*. But are ignorant of God.

2. Consider secondly, that although God be one and the same in essence, yet he is as truly and really three in persons, Father, Sonne and holy Ghost. Here all vnderstanding is captiuated *In obsequium fidei*; vnto the obedience of faith, naturall reason findeth no footing for this mysterie in nature, neither in causes, effects, nor examples: for here is that most true. *Nemo novit filium nisi Pater, neque Patrem nisi filius, & qui voluerit filium revelare, no man knoweth the Sonne but the Father, neither doth any know the Father but the Sonne, and to v whom it shall please the Sonne to reveale*: although this be so, yet reason raised once above her pitch by the light of faith, may glance at some seeming congruences and similitudes: and first, all perfection is to be acknowledged in God, but not the least imperfection: therefore hee is one, for that is perfection, neither is he alone, for that is imperfection; & hence he enjoyeth plurality without

diversitie,

diuersitie, that is, *Trinitatem in unitate*. *Trinitie in unitate*. Secondly we find a shadow hereof in man himselfe, vwho hath one soule vvith three distinct powers, vnderstanding, vvill and memorie; some vvhat resembling one nature in three distinct persons. Harken a little to S. Bernard of the foure Trinities he hath found out: *Est*, quoth he, *Trinitas à qua homo cecidit*, *Pater, Filius, & Spiritus sanctus*; *est Trinitas qua cecidit*, *intellectus, memoria, voluntas*; *& est Trinitas in quam illa cecidit*, *impotentia, ignorantia, & concupiscentia*. *& est Trinitas per quam Trinitas cadens, resurgit in Trinitatem de qua cecidit*; scilicet, *fides, spes, charitas*. There is a Trinitie from vvhich man fell, the Father, Sonne, & holy Ghost: there is a Trinitie vvhich fell, vnderstanding, memorie, and vvill; and there is a Trinitie into vvhich it fell; inbecillitie, ignorance and concupiscentie: and there is a Trinitie by vvhich the Trinitie that fell, riseth to the Trinitie from vvhich it fell, to vviss faith, hope, & charitie.

Conclude to adore in the spirit of humilitie, what so farre surpasseth thy capacitie; reioyce at the incomprehensibilitie of thy God: lastly comfort thy selfe with an assured hope of seeing one day the secret of this mysterie, *Quando videbitur Deus Deorum in Sion*. When the God of Gods shall be seene in Sion.

3. Consider thirdly the order and maner of the diuine Processions: the Father is, *Ingenitus, à seipso, principium sine principio*; vnbegotten of himselfe,

himselfe, a beginning without a beginning; the Sonne is *genitus*, *principium à principio*; begotten, a beginning from a beginning; the holy Ghost is *procedens*, *spiratus à Patre & Filio*. Proceeding, breathed from the Father, and Sonne. For the Father with one indiuisible act of his vnderstanding comprehending his owne essence and being, formeth and produceth within himselfe a most perfect and compleate conceit and image of himselfe, and this is named and truly is, his onely Sonne, *Spondor gloriæ & figura substantiæ eius*, *verbum & sapientia Patris*. The brightnesse of his glorie, and the figure of his substance, the word, and wisdom of the Father. Next the Father with infinite loue affecteth and imbraceth this his Sonne, neither can the Sonne doe lesse, then repay his Father with the like loue, hauing all vwhat he is from him: and so by this mutuall reflexion of loue one vpon the other, they produce iointlie a perfect and notionall band of loue, called the holy Ghost, communicating vnto him their owne entire diuinity and essence. Neither doth this order of processions cause any inequalitye, or prioritie betwixt any of the diuine persons; for first, all hauing the same indiuiduall diuine nature, must haue also the same diuine attributes, indistinguished from the sayd nature; and so there can be no inequalitye: next the Father from all eternity knoweth himselfe, and from the same eternity produceth his Sonne: againe the Father and the Sonne from all eternity loue

one the other, and so from the same eternity produce the holy Ghost: but in eternity there can be no prioritie or posteriority of duration, therefore all are ioyntlie coeternall.

Conclude to imploy thy vvhole vnderstanding and vwill in the contemplation and loue of this most high and sacred mystery.

4. Consider fourthly the properties and notions of euery one of the diuine Persons. The first Person is called Father; *A quo omnis paternitas in celis & in terra nominatur*; of whom all paternitie in heauen and in earth is named; who sayeth of himselfe by his Prophet; *Nunquid ego, qui alios parere facio, ipse non pariam?* Shall not I, that make others to bring forth children, my selfe bring forth: & againe; *Filius meus es tu, ego hodie genui te*: thou art my Sonne, & this day haue begotten thee: to wit vnhangeable hodie or this day of Eternitie: who can contemplate either the incomprehensible manner of this generation, or the infinite loue he beareth his Eternall Sonne? The second person is called Sonne, *Unigenitus qui à Patre procedit*: the only begotten, vvhich proceedeth from the Father: & how many wayes is he *Unigenitus Patris* the only-begotten of the Father? first because he neither hath, nor can haue any other Sonne, and this he hath vwithout any mother, begotten solely of himselfe: secondly because he is not *Quomodocumque imago & figura Patris*, a mere image and figure of the Father, as other Sonnes are, but the same indiuiduall substance & being

vwith his Father, vvhich no other Sonne can be: thirdly because he is *Unigenitus in sinu Patris*, the only begotten Sonne in the bosome of the Father, that is, neuer departing from his Father, as others doe, but remaining allwayes intrinsically vwithin his bosome; and so the onely beloved and onely ioy of his Father. The third person is called holy Ghost, proceeding from the mutuall loue of the Father and Sonne; and so the onely spirit & breathing of both: the onely *Sanctus* or holy, as proceeding by loue, the onely spring of all holynesse.

Conclude vwith all the ioy of thy soule for the blisse and essentiall content, that these three diuine Persons take in one the other: begge of the Father to adopt thee for his Sonne: of the Sonne, to chuse thee for his brother: and of the holy Ghost, to be his spouse.

5. Consider fifthly the words of S. Iohn: *Tres sunt, qui testimonium dant in calis. Pater, Verbum & Spiritus Sanctus, & hi tres unum sunt. There be three, vvhich giue testimonie in heauen, the Father the vword, and the holy Ghost, and these three be one.* A three fold testimony hath the holy Trinity giuen of it selfe: the first in the Creation of the vworld, and especially of man, *Quem fecit ad imaginem & similitudinem suam* vvhom he hath made to his Image and likeness in whom, as it were, he hath stamped an abridgement of himselfe. But the second is yet more cleare and feeling, by his grace in the hearts of faithfull soules; *Qui credit in filium Dei, habet testi-*

testimonium Dei in se: vvhoe beleiueth in the Sonne of God, hath the testimonie of God in himselfe: & what signes or testimonies doth God impart to his beloued of his greatnes, sweetnes and diuine beauties? & how happy is that soule, which can confidently say with the Apostle; Spiritus ipse testimonium reddit spiritui nostro quod sumus filij Dei! The spirit himselfe giueth testimonie to our spirit, that vve are the Sonnes of God. The third and last testimony is giuen and reserued for the blessed in heauen, Ubi videbimus eum sicuti est: & hi tres unum sunt: vvhete vve shall see him as he is: and these three be one: one and the same being; and the same testimony in all the three vvayes of creation, sanctification and glorification.

Conclude to comply vvith the second part of the text: *Et tres sunt qui testimonium dant in terra, spiritus, aqua & sanguis: & hi tres unum sunt, there be three vvhich giue testimonie on earth, the spirit, vvater, and blood; and these three be one, that is, giue testimony and acknowledgement to God of thy duties and obligations to him, first by the spirit of loue & gratitude for all his benefits; next in the vvater of humility and thy owne annihilation in presence of his greatnes and maiesty: lastly in the blood of penance and sorrow for all thy sinnes, vvith vvhich thou hast displeased him: Et hi tres unum sunt; and these three be one; that is, to vnite and make thee one vvith thy Lord and God.*

6. Consider sixthly, or draw rather & frame

vnto

vnto thy selfe, to the imitation of these diuine processions, a method and forme of mentall prayer and contemplation. First God the Father comprehending his owne essence, produceth a most perfect conceit and image of himselfe, vvhich neuer fadeth, but liueth euer in his breast and vnderstanding: so must vvee first draw a proper and perfect image of our Lord God in our vnderstandings, and vwith all care and diligence preserue it fresh and entire. Next the Father and the Sonne louing one the other, produce the holy Ghost, the tie and knot of their loue; and he also euer remaineth vwithin them, vwithout all change or separation: so must vvee stirre vp within our selues the affection of loue towards the diuine sweetnes and goodnes, whose image vvee haue; and in these two acts of the vnderstanding and vwill consisteth all contemplation and prayer, the highest reach of Christian perfection: hence the Spouse saith: *Inueni quem diligit anima mea, I haue found vvhom my soule loueth*; towit by comtemplation: *Tenui eum, I haue held him*, towit by loue: *Nec dimittam; nor vwill I let him goe*; because these acts should euer continuē without the least interruption, that may be, our frailty and weaknes considered. Finally as the holy Ghost is the ioy, blisse and content of the Father and the Sonne: so from these two acts now mentioned, follow all the rest of inward ioy, peace, content, and vwhatsoever can make vs happy in this vworld.

Conclude

Conclude to embrace this *Otium Maria*, *Maries contemplative vacation*, if thou hast not yet begun it; and if so, take vp new courage in the prosecution of it: for belieue it, *Vnum est necessarium*, one thinge is necessarie, that is permanent and itable; all vwhatloeuere else, *Transit & defluit vt aqua. Maria optimam partem elegit. Passeth and runneth a vway like vwater. Maria hath chosen the best part.*

THE FOVRTH MEDITATION.

Of the Solemnity of Corpus Christi.

1. **C**onsider first, those words of the Evangelist S. Iohn; *Iesus cum dilexisset suos qui erant in mundo, in finem dilexit eos; Iesus vwhereas he had loued his, that were in the vworld, vnto the end he loued them: that is, Usque ad consummationem saculi, euen to the consummation of the vworld.* The condition and property of true louers is, to be and liue alwayes vvith their beloued; and nothing is so sad and vnwelcome, as a heauy farewell and parting one from the other. Our sweetest Iesus, the truest and most refined louer that euer vvas, hauing liued vvith his disciples thirty three yeares; and finding it now most necessary for their good to depart from them by his death & Ascension; opened and reuolued the deepest treasure of his wisdom to inuent a vway, hovv notwithstanding to remaine vvith them really & personally.

to the end of the world; so to make his vvords good, *Ecce Ego vobiscum sum vsque ad consummationem saeculi.* Behold: am vvith you euen to the consummation of the vvorld. This he performed by the institution of the most holy Sacrament of his pretious body and bloud: and by leauing power in the Priests of his Church to continue and doe the same to the end of the vvorld. O loue (may I say so?) *Vltra terminos amoris!* beyonde the limitts of loue! δ inuention. *Vltra limites sapientiae?* beyonde the limitts of vvifedome! to goe away, & yet remaine, to be absent, and yet neuer more present! δ most diuine and sweet contradictions? diuine for the power, sweet for the manner, viz: of bread and wine, our daylie food, facill and euery vvhere to be found, and not at Ierusalem onely, or on mount Thabor, as in his life time. Now vvce need not lie at his feet in the house of the proud Pharisee, as poore Magdalen, but take him confidently vvith vs vnto our ovne homes, and there treat and discourse vvith him at our full.

Conclude, and begin to open thy heart, to entertaine thy loue. Inuent some vvay how to remaine euer vvith him, and the way is, a louing memory of him.

2. Consider secondly the vvords of Consecration; *Hoc est Corpus meum; hic est Calix sanguinis mei.* This is my bodie, this is the chalice of my bloud. By vvich vvords are not onely signified or figured but also truly and really caused,
and

and as I may say, produced vnder the *Species* or *accidents* of bread and vvine, the true and naturall Body & Bloud of our Sauour Iesus Christ, God and Man: and this, not by peeces or parts, but vvholly and entirely vnder both and either of the kinds. Neither may vvee doubt or aske how this is or can be done, no more than how the heauens and all other creatures haue been made of nothing; for such things as these are not *Obiectum rationis*, the *object of reason*, but *Mysterium fidei*, a *Mysterie of faith*, relying vpon the vnlimited power and truth, of our omnipotent God, *Cuius dicere, facere est; ipse dixit & facta sunt*: *vvhose speaking is his operation: he said, and they were made*: and no maruell; for if the vvords of men doe fully signifie the thing they aime at, grant but one degree more of perfection to the vvords of God, as in all reason vvee must, and vvee shall find, that his vvords doe also *Facere quod significant*. *Make vvhats they signifie*. This being so, ponder the treasure thou hast found, towit all that is Iesus Christ; that is true God, and vvith him the whole Diuinity and the three Persons of Father, Sonne, and holy Ghost; as also true man that is, the fountaine and vvell-head of all grace and glorie: in brieft, *Omne bonum suum creatum & increatum*, *all thy good created and increased*, reduced and concentrated into a point, fit for the narrownesse of our breast and soule.

Conclude with a most strong and lively act of faith, grounded first on thy owne humility,

and next on the omnipotent vword of thy Sauour; *Nil hoc verbo veritatis verius. There is nothing truer then this vword of truth.* Neither let thy heart lie frozen before so great a fire of loue.

3. Consider thirdly somewhat more in particular the contents of this most B Sacrament: first there is the exteriour and visible *Species* or appearance of bread and wine, that is, the sole accidents and qualities of them without their substance; and this may be compared *Ad primum gradum Entis; cuius est esse tantum.* To the first degree of an entitie, which is nothing els but to be. Next, there is the true flesh and bloud of Christ, framed by the holy Ghost and borne of the Virgin Mary; not visible, but hidden vnder the vailles of bread and vvine: and these haue likenes to the second degree *Quorum est esse & viuere. VVho hath life added to their being.* Next is that most pure and noble soule of our Sauour endowed vvith all the gifts of nature, grace, and glory: and this hath analogie to the third degree; *Quorum est esse, viuere, & sentire, vvhv with their being enioy a sensitiue life.* Adding more ouer, *Intelligere per participationem.* An understanding by participation. Next is the Godhead or Deity, an eternall, immortall and subsistent being, the supreme and highest degree of *Purum intelligere, of most perfectlie understanding,* to which noe degree of perfection or being can be added. And yet this is not all; for vvith the Deity cometh inseparably, first the Sa-
cred

cred Person of the Sonne in an hypostaticall vnion to his humanity, and vvith him the Persons of the Father and holy Ghost. *Per circumin-
cessionem: by circumin-
cession: and all these visi-
ble onely to the eye of faith. Ecce talis est dilectus
meus, totus desiderabilis; & ipse est amicus meus,
filia Ierusalem. Behold such is my beloved, so allie
to be desired: and he is my friend, ye daughters of
Ierusalem.*

Conclude vvith all the amazement of thy soule to see how the order of things is inuerted for thy sake: that whereas man and all things else were originally in God; now God and all things else are in the breast of man, *Per Iesum Christum qui est benedictus in sacula.
Through Iesus Christ vvho is blessed for euer.*

4. Consider fourthly some circumstances that concurred in the Institution of this holy Sacrament; and first these two of the time and place, vvhen and vvhere it vvvas instituted. The time vvvas, *Pridie quàm pateretur, seu in ipsa nocte qua tradebatur. On the day before he suffered, or the very night he suffered.* O my soule behold thy swetest Iesus belet & rounded vvith a double enemy, *Foris pugna, intus timores; without, combats: vvithin, feares;* his heart ouerwhelmed vvith feare and anguish of the torments, ignominies and death now at hand: his enemies, the Priests and Princes of his people, nay Iudas his Apostle, all conspiring, contriuing and preparing for his death, euen then, vvholes he is preparing for them and the vvhole world

a sweet and heavenly banquet of his owne precious body and bloud, full of celestially sweetnes and delight: *Hac sola est illa charitas. quam aqua non potuerunt extinguere nec flumina obrare.* This only is that charitie, vvhich waters could not extinguish, nor riuers ouerflow. The second is the place, to wit *Cœnaculum grande stratum*, A great chamber, adorned, large, and spacious; a perfect type not onely of the holy Church, but also of euery Christian soule, fit to entertaine her Sauour: she must be spacious as the heauens, *Dilatione charitatis*; in the extent of charitie; she must be adorned *Suppellectile omnium gratiarum*; vvith ornaments of all sort of graces; then vvill her Spouse come *Et canare cum illa*; and suppe vvith her; then vvill he appeare to her *In ipsa resurrectione*; in a new resurrection; then vvill the holy Ghost descend vpon her, *Tanquam ignis*; as fire; then, *Mansionem in illa facient Pater, Filius, & Spiritus sanctus.* The Father, Sonne, and holy Ghost vvill make a bode vvith her.

Conclude to prepare thy soule in this sort, vvhensoever thou art to communicate; next, then to adhere vvith more diligence and seruour to thy Sauour, when eijther inward temptations, or outward afflictions shall most inuade thee; that thou maist say vvith confidence; *Quis nos separabit à charitate Christi? who will separte us from the love of Christ?*

5. Consider fifthly how our Sauour being set at table, *Accipit panem in sanctas ac venerabiles*

biles manus suas; & eleuatis oculis in calum, gratias egit &c. He tooke bread in his holy, and venerable hands; and lifting his eyes to heauen, he gaue thanks &c. vvhether euery action, & euery motion is a new mystery: for first the taking of a loafe into his hands, may both his hands, signifieth three things vnto vs; first that no lesse power then his full omnipotence vvas necessary for the vvorke he intended to doe; secondly that it vvas a gift of so ouerflowing liberality, that he could giue no more, and therefore it filled both his hands: thirdly that in this gift, he gaue vs *Omnes labores manuum suarum*; All the labours of his hands: towit the whole treasure of merits vvvhich *In sudore vultus sui*, in the sweat of his brow, he had been gathering for vs the space of three and thirty yeares; all vvvhich he put as sweet ingredien's in this banquet. Againe he lifted vp his eyes to heauen, to let vs know that this *Panis* or bread vvas *verè celestis*, & *descendens de calo*; trulie heauenly, and descending from heauen; not as the dry *Manna* of Moyses, that came onely from the lower cloudes, but as the true bread of Angells, nay of God himselfe: for on the table of glory and beatitude, no other bread is set, then that of the diuine essence, really contained in the holy Eucharist: so that the common and daylie bread of God, Angells, and men is become one and the same. Thirdly *Gratias egit*: he gaue thanks: for vvho but he vvas ever able to doe it sufficiently? yet that vve might also doe it to our powver he vvould haue

it called *Eucharistia*, the *Eucharist*, that is Thankes-giuing.

Conclude vvith all the thankes thy soule can yeeld to thy God and Sauour, and as he hath giuen himselfe totally to thee, to returne him *Totum pro toto*, all for all, thy body and soule and vvhatsoever thou halt; but let it be freely & frankely, as he hath done for thee; not as vvee vse to doe, by halfes as afraid to ouer-doe; *Hilarem enim datorem diligit Deus*. For God loueth a cheerefull giuer.

6. Consider sixthly, how, *Benedixit deditq; discipulis suis, dicens, comedite ex eo omnes, bibite ex eo omnes*. He blessed it, and he gaue it to his disciples, saying *eat ye all of it, drinke ye all of it*. Our B. Sauour to giue a happy and prosperous beginning to the vse of so diuine a Sacrament, did eat and drinke first himselfe of the consecrated bread and cup: reioyce my soule, that once at least it hath been receiued and treated equally to it's vvorth and dignitie. Then he communicated all his Apostles, euen Judas the Traitor: O vvhat new light, vvhat new heat in their breasts, did these poore men feelee! vvith vvhat reuerence, deuotion & humility did they receiue and vvelcome their beloued master in their hearts! O how did S. Peter cry out, *Tu es Christus Filius Dei viui? Thou art Christ Sonne of the liuing God* and how did the beloued disciple melt away in the love of Iesus, noyv, *Vice versa, recumbentis super pectus eius*! Likewise leaning vpon his breast! Onely the most vv-
happy

Happy of men, Iudas, remained blind, frozen
 nay more hardened and obdurate than before,
 and went presently forth to perfect his vicked
 treason: O my soule, *Vide paris sumptionis, quàm
 sit dispar exitus?* See what a different end hath
 the receiuing of the same Sacrament? And learne
 hence, that although our Saviour exclude none,
 not the greatest sinners in the vwoald, from this
 banquet; but saith to all sorts, *Comedite & bibite
 ex eo omnes; eate ye, and drinke ye all of it;* yet,
 according to his Apostle, *Qui manducat & bi-
 bit indigne, iudicium sibi manducat & bibit.* He
 that eateth and drinketh unworthily, eateth &
 drinketh iudgment to himselfe.

Conclude therefore, vwhen thou goest to this
 holy Sacrament, to search and cleanse all the
 corners of thy heart, least any Traitor lie hid-
 den there: and then come vvith confidence of a
 kind vvelcome, and a most louing entertain-
 ment from the Master of the banquet, for *Delici-
 osius sunt esse cum filiis hominum.* His delights
 are to be vvith the Sonnes of men.

THE FIFTH MEDITATION.

Of the vse and fruits of the holy Eucharist.

1. **C**ONSIDER first, how as by Baptisme wee
 receiue our spirituall being and gene-
 ration, and by Confirmation our full
 growth and increase; so by the holy Eucharist,
 our spirituall food and nourishment. The two

first are but once receiued, because our being or generation is but one; and augmentation cealeth after vvee arriue to our full pitch and growth; but *Nutritio durat toto tempore vita*, *nutrition dureth all our lifetime*, & by consequence so must the vie of this most holy Sacrament. Now as in our corporall nourishment, vve find first the food or aliment, next the body that receiueth it and is fed by it, and thirdly the *Calor naturalis*, or *naturall heat*, by vvhich the nourishment is perfected and compleated: so in this our spirituall nutrition wee find, first our heavenly food, the pretious body and bloud of the Sonne of God; next our poore, feeble and hungry soule; thirdly that *Calor celestis*, *heauenlie heat*, that is, the pure and ardent loue of God; by vvhich this most sweet and celestiall nourishment is brought to perfection: for our spirituall life & and perfection consisting in the vnion with our God and Sauieur, and loue being our onely knot and tie vvith God, it followeth, that our spirituall life and increase of perfection consisteth and vvholly dependeth of loue. Finally as *Calor naturalis*, *naturall heat* doth conuert the aliment into the substance of our body, and is it selfe also conserued and fomented with the same food; so this sweet heat of loue doth not onely perfect our spirituall nutrition, but is it selfe thereby most of all fed and increased; *Nihil enim magis inflamat amorem quàm presentia Christi realis*; For nothing more inflameth loue, then the reall presence of Christ; and this new seruour

or increase of loue is the proper effect of this holy Sacrament.

Conclude to preserue in thy soule this precious heat of loue, vvithout vvith this holy Sacrament hath small operation: and thanke thy Sauour for his loue, in giuing no lesse then himselfe to be thy soule's food.

2. Consider secondly the difference betwixt corporall and spirituall nutrition; for in corporall nutrition the *Color naturalis*, naturall heat doth change and conuert the food and aliment into the being and substance of the body, that receiueth contrariwise, that the soule, vvich is nourished, is changed and conuerted into the food, she receiueth: and the reason of this is, because loue, vvich here is *Calor nutritiuus*; nutritiue heat, hath this nature, *Vt rem amantem mutet & transformet in rem amatam*; that it doth change and transforme the louer into the thing loued; so that, to vvhom fouer vvee giue or confer our loue, vvee transfer therewith to the same our heart, our vvill, our soule; and all that vve are or haue, is totally giuen vp to our beloued. See then, O Christian soule, the happy change, thou makest in receiuing thy Sauour with loue; vvhere, *Exuendo veterem hominem cum actibus suis, verè induit Christum*, putting of the old man vvith his actes, he doth truelie put on Christ, putting of thy ill habits and affections to sinne & all terrene and wordly drosse, thou art wholly conuerted into the likenes and forme of Iesus; so that thou mayst well say with
his

his Apostle; *Vino Ego, iam non ego; uiuis uero in me Christus.* O Sacramentum amoris & charitatis! I live, now not I, but Christ liueth in me. O Sacrament of loue and charitie! vwhat can there vwant in this baquet, vwhere *Summum bonum*, our chiefeſt good, is the meat and drinke; vwhere a poore yet humble ſoule is the gueſt; vwhere diuine loue, ſent downe from the breſt of the holy Ghoſt, is the Steward or rather the cooke that dreſleth and ſawceth all according to our palate?

Conclude two things; the firſt is, to cleaſe thy ſoule of all cold, hard, or tepid affections; they hinder all good digeſtion: the next is, to warme and mollifie before hand the veſſell of thy heart vvith the fire of loue: this done, feare not, thy food ſhall doe thee good, *Vives, uiuas & non morieris.* Thou ſhalt live, thou ſhalt liue, and thou ſhalt not die.

3. Conſider thirdly, how the conuerſion of the bread and vvine into the boly and bloud of Chriſt, is a moſt cleare ſigne and type. how a Chriſtian ſoule by the uſe of this Sacrament is conuerted into the very ſoule and diuinity of Chriſt. For firſt, as the bread and vvine is ſubſtancially and totally conuerted into the body & bloud, ſo as nothing of them remaineth vchanged: euen ſo a Chriſtian ſoule is totally conuerted into her Sauour, her heart into his heart, her vvill into his vvill, nothing now remaining of her proper vvill, proper loue, proper ſenſe; but all changed into his vvill, loue and ſenſe: a happy
and

and blessed transubstantiation. Secondly as the substance of the bread and vine being changed, there remaineth yet the outward appearance of both as formerly; so, though the inward substance and affections of our soule be changed into Christ, yet outwardly wee appeare as other men, by our corporall conuersation vvith them. Thirdly as the bread and vine are dignified and exalted by their conuersion the most that may be; for vvhat greater dignity in heauen or earth, then to be really changed into the most glorious and immortall body and blood of Iesus Christ, true God and man? So a deuout soule signified by the bread, receiues the greatest dignity that can be imagined; the body is made most pure, chaste and subiect to the soule; and the soule is as it vv ere vvholly deified in Christ and so the vvhole man is raised to the highest degree and stepp e of perfection in this vvorld.

Conclude to open all the veines, that is, powers of thy soule, that this thy conuersion and vnion vvith Christ may be compleat and entire; and this cannot be othervvise done, than by the heat of loue and deuotion towards this diuine Sacrament.

4. Consider fourthly, howv the other Sacraments, as for example Baptisme and Confirmation, are no longer Sacraments, than they are applying and performing, but the holy Eucharist is, as I may say, a standing and permanent Sacrament, vvwhether it be receiued or no. The

first reason of this, no doubt, is, to signifie vnto vs, that the other Sacraments are onely as channells and brookes by vvhich Gods grace is deriued into our soule, and so haue their effects no longer then they are in running and flowing; but the holy Eucharist is as a standing Ocean, fountaine or vvell-head of all graces and perfections *Complementum charitatis, the complement of charitie*, containing in it selfe Iesus Christ, God and man, *De cuius plenitudine accipimus omnes. Of vvhose fullnesse we haue all receiued.* The second reason is, because in this Sacrament more especially than in others, our soules are conuerted into Christ and vnited vvith him; now vvhereas this conuersion and vnion is perfected by the heat of loue and deuotion, it is most requisite, that our deuotion be vvarmed, and our loue quickened before vvee come to the receiuing of it; that so our spirituall refection & nourishment may be more full and ample: vvhich loue and deuotion of ours can haue no sweeter motiue, nor object more inflaming, than is the reall and permanent presence of our most louing Iesus, the most true friend and tender spouse of our soules, that euer vvvas; whose saying vvvas; *Ignem veni mittere in terram, & quid volo nisi ut ardeat? I came to cast fire on the earth, and vvhat vvill I but that it burne.*

Conclude as oft as thou comest to holy Communion to vvarme thy soule first at the presence of this great fire, by pondering the great mysteries contained therein; but most of all the loue
and

and sweetnes of him that stands there expecting and inuiting thee, vvith; *Veni sponsa mea, ascende in palmam & apprehende fructus eius. Come my spouse, Goe vp into the palmetree, and take the fruites thereof.*

5. Consider fifthly for the complement of all Christian perfection, that this holy Sacrament doth not onely containe and signifie the naturall body of Christ; but also his mysticall one, of which he is the head, and the faithfull are his members: hence it followeth, that vvho soe receiueth this Sacrament, is vnited by loue, not onely to Christ, as hitherto hath been considered, but also vvith all good Christians in the perfect bond of charity, louing euery one as himselfe, and vvee know that *In duobus his tota lex pendet; On these two dependeth the vvhole law;* to loue God aboue all things, and our neighbour as our selues. This is clearly signified in the composition of the materialls of this Sacrament: for of many graines of vvheat is made one loafe of bread, and of many grapes one cup of vvine: so likewise of many Christians one society in Christ, and one mysticall body: vvhere the knot and tie is no other then true heavenly loue, vni-ting all to Christ, as members to the head, and euery one to an other as members of the same vvhole, vnder the selte same head, hence is the participation of this Sacrament called *Communio, quasi communis unio membrorum cum Capite & inter se. A Communion, as it vvere a common union of members vvith their head, and*

among themselves. *Est itaque hoc Sacramentum imago, signum, mysterium, unitatis, pacis, concordia, amicitia & vera fraternitatis: Sacramentum omnis dulcedinis, omnis bonitatis, perfectionis & virtutis Christiana.* This Sacramēt therefore is a resemblance, signe and myserie of unitie, peace, concord, friend-ship, and true fraternitie. a Sacrament of all sweetnesse, all goodnesse, perfection, and Christian virtue.

Conclude first vvith most humble and hearty thanks to thy Sauour for so sweet an antidote against that common canker of our corrupted nature, hatred and enuy of one an other: next conceiue in thy breast an ardent desire of this double-branched loue of God and thy neighbour: neuer approach to this holy banquet vvithout it, least thy sad lot be, *Eyes in tenebras exteriores.* To be cast out into the utter darknesse.

6. Consider sixthly, how *Ex carne & anima fit homo, sed caro est propter animam;* man is made of flesh and a soule, but the flesh is for the soule. For the soule cannot here subsist and liue vvithout flesh and bloud, as the saying is: ponder therefore the different fruit shee reapeth by her vnion and fellowship vvith the flesh of our first Father Adam, from vvhat shee enioyeth by the vnion vvith the flesh and body of Christ. Shee hath a double vnion vvith the flesh of Adam; the first is naturall *In compositione totius;* in the composition of the whole; and hence shee reapeth that bitter vvormentwood of originall sinne, *Semen mortis aeternae;* the seeds of everlasting

lasting death; together vvith the stinging netles of Concupiscence and passion; *Fomes peccati: the nourishment of sinne*; the other vnion vvith the same flesh is voluntary, by delighting and consenting to the lustfull and beastly acts of such a corruptible flesh. But the vnion that a soule hath vvith the flesh of Christ, can onely be voluntary and free, not naturall; yet such, as fill and penetrates the pores of the soule farre more than doth that of nature. By this vnion doth the soule enioy all the graces and priuiledges, which wee haue hitherto considered; & vvhat comparison is there between these two fleshes of Adam and Christ? that is the flesh of a sinnefull creature, this of the naturall Sonne of God: that generated in a most beastly manner; this in the most chrystall vvombe of a virgin, by the hand of the holy Ghost: that a killing and all-damning flesh; this a healing, viuifying & sauing flesh: from that finally comes *Omne malum, all euill*, from this *Omne bonum. All good*.

Conclude to bid adieu to old Adam *Et concupiscentijs eius*; and *his concupiscences*; and to vnite thy soule to the flesh and body of Iesus Christ thy second and sauing Adam: make vp this happy marriage vvith humility, purity and loue: let this be thy *Triplex nodus the threefold knot* of loue, vvhich no force or malice shall euer dissolue.

7. Consider frequently, how there are in all but two prime bodyes or fleshes, to vvitt that of Adam & that of Christ, most opposite one to the

other, both in themselves and in their effects: the flesh of Adam, like seed sowed in a field, causeth first the diuision and naturall multiplicity of soules; for according to the distinction of bodyes doth God create distinct soules: next by being corrupted in it selfe, it causeth corruption in our soules, first that vvhich vvee call originall; next, that vvhich vvee call concupiscence or passion, from whence besides other vices, floweth that common discord, hatred & enmity, vvee beare one to an other: hence spring those two so much to be lamented diuisions, the one from God by sinne, the other from our neighbour by hatred; and consequently all the euills, vvee groan vnder; for all vvhich vvee are beholden to the flesh of our first Adam. But on the contrary the most pure and celestially flesh of Christ, remaineth euer one, vvithout any diuision or multiplicity: and so is able according to the vnion, our soules can haue vvith it, (which is onely that of vvill and affection, not that of nature) to reduce them all to a perfect vnity & identity both with God and among themselves; vvith God, because all are vnited to Christ, our true God; among themselves, because all meet in that common vnion vvith the flesh of Christ, vvhich is the vnion of loue and mutuall charity, *Apex & cumulus omnis boni. The highest and most abounding perfection of all good.*

Conclude to renounce for euer the vicious vnion thou hast hitherto had vvith the rotten flesh of Adam; and combine thy soule, of her
felix

selfe immortall, to the pure and immortall flesh of thy Sauour; vvhose fellowship thou vvilte find farre more sweet and delightfull.

8. Consider eightly this *Gratum sinapis*, this mustard seede, this little flesh of our Sauour to vvhich bignesse it groweth and increaseth; *Ita ut fiat arbor & volucres cali habitent in ramis eius*, So that it becometh a tree, and the birdes of the aire may dwell in its boughes, that is, pious and deuout soules, may altogether by the vnion of loue feed and be satisfied vvith so heavenly food. The first vnion therefore vvich is made, is vvith the flesh and blood of Christ, now glorious, immortall and viuificall; but because his soule, the most glorious creature that euer vvas, is by its naturall vnion conioyned to his flesh & blood, the next vnion of a deuout soule is vvith the radiant and Deificall soule of Christ. Againe, the second Person of the B. Trinity together vvith the Diuine nature is by hypostaticall vnion euer vnited to his body and soule; and by consequence the deuout soule also must be vnited to the same Person and Diuinity: finally because vvhere soeuer the diuine nature is vvith any one of the Persons, there the other two must also be; it followeth that the pious soule enioyeth also the other two Persons, that is the vvhole B. Trinity: and all this by the first & immediate vnion, shee hath vvith flesh of Christ. Oh happy creature, that can scale so easilie this Iacobs ladder; *In cuius summitate Deus consistit; an- theap of which God all mighty sitteth*; and moue

this height of Tabor, *Ibique caput inter nubila condere! And there hide its head among the cloudes!*

Conclude vvhensoever thou appearest before this Arke of the Testament, to prostrate thy soule in adoration before such high and hidden mysteries; and vvhensoever thou communicatest, mount thy soule vvith all speed and swiftnes of loue thorough all these degrers of vnions, till thou come to the top of Sion, *Vbi Dominus videt & videtur. VVhere our Lord, seeth, and is seene.*

THE SIXTH MEDITATION.

Of the holy Eucharist, as it is a Sacrifice.

1. **C**onsider first, how a Sacrifice is an oblation of some pleasing thing offered to God Almighty, by vvhich vve reuerence and vvorship his supreme excellency and Majesty. The passion and death of our Sauour Christ vvas a perfect sacrifice, most pleasing to God, and fully satisfactory for all the sinnes of the vvorld: but that is passed and gone, though the vertue & efficacy thereof remaine for ever, because Christ rose againe, *Et viuit Sacerdos in aeternum secundum ordinem Melchisedech: And liueth a priest for ever according to the order of Melchisedech:* now, as things passed haue no other being or permanence than that of memory and representation; so the passion of our Sa-

uiour

our remaineth vvith vs in a pious memory onely, and *In re aliqua eiusdem representationis, in something representative of it.* And this must be also *Sacrificium memoriale, a memoriall Sacrifice.* An oblation pleasing to God^l, and satisfactory for our sinnes; by vvhich vve performe our homage to the diuinity, and really apply vnto our selues the vvhole treasure of Christ's merits. But behold now & admire the sweetnes of our Iesus; O mellifluous Sauour! he will haue nothing be this sacrifice but himselfe and his owne reall presence; for he knew, that nothing could so please his Father, as himselfe; nothing so satisfie for vs, as himselfe; nothing so preferue among vs his death and passion as his euer reall presence vvith vs in the holy Eucharist, which so is become our daylie sacrifice *Et memoriale sempiternum. And everlasting memoriall.*

Conclude vvith most humble thanks to thy Iesus, and begin now to offer him to his Eternall Father, after an other sort of deuotion than hitherto thou hast done: learne also of him, to performe all thy duties to God, by thy selfe, & not to shuffe them of to others.

2. Consider secondly those vvords of Christ; *Hac facite in meam commemorationem; doe this for a commemoration of me;* that is, in memory of my death and passion: hence it is that although the Sacrament be but one, yet in the Masse, the bloud and body are consecrated apart, each one by it selfe; not so that one remaineth really separated from the other, for *In san-*

*guine est & corpus & in corpore sanguis, & utra-
 bique totus Christus: in the bloud is the bodie, &
 in the bodie the bloud, and in each is Christ wholly:*
 but so, as by consecration they are represented
 apart, to expresse how the death of our Sauour
 being violent, consisted *In separatione corporis
 & sanguinis, in the separation of his bodie and
 bloud, that is, Anima, his soule, quia anima in
 sanguine est. Because the life is in the bloud.*
 Now as by the consecration of his body & bloud
 apart are expressed substantially the passion and
 death of Christ; so by the other ceremonies of
 the holy Masse are represented the circumstan-
 ces of his passion; as by the holy vestments of
 the Priest, his Crosse, foolscote, bands &c. by
 the Offertory, his free oblation, he made of him-
 selfe to his heauenly Father; by the many
 Crosse the Priest maketh, his vvoundes, scour-
 ging and crowning; by the mixtion of water
 vvith vvine, the bloud and vvater that flowed
 from his side &c. O how our most louing Je-
 sus desireth to liue vvith vs, fresh euer in our
 hearts and memory! and vvhy, thinke you, but
 for our onely good as vvell knowing, how
 much it importeth our saluation, not to forget
 our Sauour?

Conclude to carry euer his death and pas-
 sion before thine eyes, but especially vvhen
 thou hearest Masse behold him (and it is no
 fiction) mounting on the Crosse, bleeding
 and dying for thee; belieue it, this is the
 onely vvay to repay, if possible, some dram-
 mes.

mes of that loue, he hath shewed thee.

3. Consider thirdly; that as our Sauour came not onely to redeem vs out of the Deuills slavery, but also by his doctrine & example to teach vs the vway to heauen; so in this holy Sacrament & Sacrifice he reneweth not onely the memory of his death and passion, but also the example of all his heroicke vertues; and so neuer ceaseth to inculcate vnto vs those his vvords: *Exemplum dedi vobis, vt quemadmodum Ego feci, & vos faciatis.* I haue giuen you an example, that as I haue done, soe you doe all/ce. Know therefore that whensoever his precious body and bloud is offered vpon the Altar to his Eternall Father, there is iointly represented first, his infinite zeale and seruour of his Fathers honour and glory, together vvith his vvonderfull obedience to all his commands: next his strange loue to man, for whom he vvould ioyntly dye, and yet not depart from him: no loue yet euer reached hitherto; other louers desire to be allwayes with their beloued, and at last the vtmost, they can doe, is to dye for them & so leaue them for euer: but to dy and yet remaine, *Præuilegium est amoris Christi non dabitur alteri.* It is a priuiledge of Christs loue, that shall not be graunted to any other. Thirdly are represented for mans example His purity, sweetnes and humility: and so dayly he cryeth vnto vs; *Discite à me, quia mitis sum & humilis corde:* learne of me, because I am meeke and humble of hart: O my soule, heare & learne this daylie lesson of humility and meeknes towards

towards thy neighbour, *Et inuenies requiem animæ tuæ. And thou wilt find rest to thy soule.*

Conclude as oft as thou dost communicate, or heare masse, to refresh thy soule vvith the memory of these thy Sauours vertues: so shalt thou the better imitate daylie his loue to God & man, his obedience; his humility &c.

4. Consider fourthly, how this holy Sacrifice hath three speciall and proper effects: the first is that of a plenary satisfaction for all the sinnes of the vvorld; no lesse then had the very death and passion of Christ: the second is that of impetration or obtaining of all sort of benefits from God, both temporall and eternall; both corporall & spirituall, for our selues & all others: the third, but the first in acceptance and esteem vvith God, is the effect of *Gratiarum actio*, or *thankes-giuing* for all the benefits receiued of his diuine liberality; hence is this sacrifice called *Eucharistia*, *Eucharist*, that is, *Bona gratia*, *good thankes*, or *Gratiarum actio*: *thankes-giuing*: Our sweetest Iesus knew very well, that nothing was more acceptable to his heavenly Father, nor more profitable to vs; then an humble gratitude for his blessings; for gritudes alone doth keepe, as I may say, Gods hands open, and our soules most capable of new bounties: but seeing againe and piticing our case, as hauing of our selues nothing, but sheep, calves and other such trifles to lay on our Altars; poore trash, God knowes, if vvee consider either the benefactour or his benefits, to remedy this, and

to take this shame out of our faces, *JESUS* himselfe would be our sacrifice, our *Oblatio pacifica & munda*, our cleane and peacefull oblation, in thanks-giving, not onely for all other benefits vvhatsoeuer, but also for it selfe, the greatest of all, *Et memoria omnium mirabilium Dei*, and the memorie of all Gods vvonders.

Conclude to make good vse of so rich treasures: offer daylie for all these three ends, but most of all in thanks-giving; but let thy heart and soule goe with thy oblation; *Vt respiciat Deus ad Abell & manus suum*: that God may haue res^t to Abel, and to his gift.

5. Consider wisely, & take at once a view of all vvhat hath hitherto been sayd of this diuine Mystery: and all may be reduced to three heads, according to the threefold obligation wee haue to God, our neighbour, and our selues: our duty to God consisteth in honouring and worshipping him; and this, wee haue seen, is done more by the offering of the holy Eucharist, than if heauen & earth were ioined in one holocaust an hundred times ouer; and so it is called *Sacrificium oblationis, purum, placidum & placatum*, A pure, pleasing, and pacifying sacrifice of oblation. Our duty towards our neighbour consisteth in loue, vnion and charity vvith him; and for this, there is no such *Philerum*, no such loue-cake, as this heauenly banquet *Sacramentum Communionis, cordium unitium, odiorum expulsuum*. A Sacrament of Communion, uniting harts, and expelling hatred. Our obligation to our selues

consisteth in our spirituall health, nourture, and vigour; and vvhhat food, I pray, can procure vs this, like to the body and bloud of the Sonne of God: *Viaticum refectiois, ne deficiamus in via.* The refreshing vvayfare, least vve should faint in the vvay. O most mellifluous JESU! vvhat more could thy wisedome inuent, thy power performe, or thy goodnesse poure vpon vs? O wordlings, come hither a vvhile, *Videte & gustate quàm suavis est Dominus IESUS,* see, and tast howv sweete is our Lord IESVS.

Conclude thou also with a threecfold resolution; the first; to offer daylie this holy Sacrifice to the honour of God: the second, to keep vnion & charity vvith thy neighbour; and the third, to giue thy soule her daylie allowance of this heauenly bread, at least in desire and spirit. Finally to come euer vvith the fire of loue in thy bosome, *Quia neque sine igne fit holocaustum, neque nutritio sine calore.* Because noe holocaust is offered vvithout fire, nor is nutrition vvithout heat.

T H E

FOVVRTH PART,

OTHER MEDITATIONS

belonging to the Vnitue way.



ALL Christians know and in generall termes most willingly acknowledge, that they are bound by the lawes of nature and of Grace, to loue their Lord God aboue all things; to feare & honour him, to belieue and truit in him; and finally to prayse, glorifie & exalt his name aboue all: that therefore so reall obligations of man vanish not away in lip-language, but be reduced into a reall and sincere practice, as they ought; these following Meditations shall giue the true grounds, motiues & fruits of all and euery one.

THE FIRST CHAPTER.

*Of the obligation of loue, vvhich Man
oweth to his God.*

THe motiues vvee haue to loue God aboue all other things, are three the first, his owne vvorth, beauty and perfection; the object of loue; the second, the infinite bene-

vvee alwayes receiue from his gracious hand. the third, the franke, free and bounteous loue, which he discouereth in the benefits he bestoweth: all these vve haue particularly considered in the last part, and in the life of Christ. Now therefore vvee vwill onely apply these motiues to man, and shew that they concerne and oblige him, more than all other creatures; euen in those benefits vvhich are common to both.

THE FIRST MEDITATION.

How farre man is obliged, to God, for himselfe and all other creatures.

1. **C**ONSIDER first, how man excelleth all other creatures from the heauens downeward, not onely in that he hath an higher degree of being or perfection than they haue; but also that he alone seeth, vnderstandeth, and knoweth, vvhath, and from vvhom, and to vvhath end, both he and they haue whatsoever they enioy; vvhich none of all the other creatures doe vnderstand or know. Out of this follow foure degrees of mans excellency aboue other creatures, worthy of our consideration: the first is, that man onely knoweth & clearly perceiueth both the gifts and perfections he hath in himselfe; & also those of all other creatures besides: the second, that he onely knoweth, that, vvhath he hath in himselfe, he hath

hath not from himselfe; the like of other creatures, that they haue nothing from themselves, nor yet from Man; but that both haue receiued all from an higher Lord and Benefactour; and this none of them know. The third, that he alone can seeke out, find and know this so good and liberall a Lord, vvhich none of the rest can doe. The fourth; that he alone, hauing found this Lord, can remaine euer with him, offer him due thanks and gratitude; and finally, by loue make him his friend and perpetuall companion, which none of the other creatures can euer reach vnto.

Conclude to open at length thy eyes to see & ponder these great priuiledges thou enioyest about other creatures: next, to be euer most humbly gratefull to thy Creatour for them.

2. Consider secondly, that to find out the iust measure of obligation, that followeth in man out of the prerogatiue of knowledge vvhich he hath about other creatures, wee may ponder these three heads or motiues; towit, the benefactour, the benefit, and the Receiuer: for according to the greatnes of the benefit, the franknes, of the giuer, and the necessity of the Receiuer, doth increase proportionably the greatnes of the obligation, vvhhen and where it is knowne and vnderstood. To begin therefore with the greatnesse of the benefit receiued, wee find it two fold; the first is, that of the creation of the whole vworld and of all

creatures in it; the next is, vvhhat God hath bestowed vpon man in himselfe. First therefore consider all the degrees of perfection dispersed throughout the vvhole vvhorld from the lowvest to the highest; and vve shall find man onely and alone bound to God for them all; and that for two reasons; the one, because God hauing made all for his owne honour and glory, and the creatures not being able to pay him that tribute as not knowing either vvhhat they haue or from vvhom they haue it, as man doth; it followeth that man onely is bound to thanke him for all: againe, all vvhhat the creatures haue, they haue it more for the seruice of man than for themselves; *Omnia enim propter hominem, because all thinges are for men*; it so, then man surely is more, nay onely, bound to God for vvhhat the creatures haue onely for his vse.

Conclude to make a right vse of thy domination ouer the creatures, that is, order them so to thy ovne commodity, as thou direct vvitball both them & thy selfe to the honour of God the giuer.

3. Consider thirdly more in particular, how all creatures are seruiceable and subiect to man, according to that, *Omnia subiecti sub pedibus eius. Thou hast subiected all thinges vnder his feete*. Man consisteth of body and soule: first therefore for his body and present mortall being, looke about thee, & see all conspiring to thy subsistence & seruice; some as altogether necessary

necessary for thy being, others for thy profit, others for thy recreation and delight, others for thy instruction and example; finally, all so absolutely for thee, that thou canst haue no being without them; nor they any being at all, were it not to conserue & cherish thy being. O man, make vse here a little of the talent of knowledge thou hast aboue them; and thou shalt perceiue one generall cry or voice of them all to man: *Accipe, Reade; take, restore*: receiue, enjoy and make vse at thy pleasure of the seruice and homage, wee offer thee; but then, *Reide debitum, restore thou what is due*, and repay the tribute of gratitude; not to vs, for what wee doe is of force and necessity, and so not worth thanks; but there aboue to him, vwho most freely and frankly hath bestowed vs and our seruices vpon thee. The Master is onely obliged to be thankfull, for vwhat another bestoweth on his seruants, because vwhat is done to them is for his onely respects and seruice.

Conclude neuer to set thy affection on the creatures, thy seruants; but let thy eye & heart euer bend vward to the first source and spring of all: and resolute to imitate, not the muddy hog, but the thankfull hen, lifting vp her head to heauen for euery drop of vvater she drinketh.

4. Consider fourthly, how the rest of Creatures present also to the soule of Man most eminent seruices and commodities: wee may reduce them to tywo heads, the one of learning or

knowledge, the other of ioy and content. For the first, wee find by experience, that all our science and knowledge in this world, whether speculative or practical, is drawne from the natures and qualities of creatures: and aboue all, that knowledge and feeling wee haue of our greatest God & his perfections, whence haue wee it, but from the contemplation of Creatures, mounting by little and little from these low valleys, to the top and *Non plus ultra* of that incomprehensible Majesty? Hence followeth the second spring of ioy and content, which our soule cannot but conceiue, when she considereth, first, the great dignity and excellency, she is possessed of aboue all other creatures; next, the noblenesse of her last end and *Summum bonum*, chiefest good, as not consisting in the muddy delights common to brute beasts; but in the radiant splendours of the Diuinity: and lastly the great esteeme her Creatour hath of her, in ordaining all creatures to her sole seruice and delight: so that the vastnes, beauty and light of the heauens, the earth and sea with all that's in them, had neuer been but onely for man.

Conclude to calculate and cast vp, if thou art able, the greatnesse of thy obligation to thy most bountifull Creatour: and thou wilt find it in the extension equall to heauen and earth; but in the weight and measure correspondent to the loue and esteeme thy Creatour hath of thee, which is infinite.

Consider fifthly, how if this greater world
crea-

created for man, draw such an obligation vpon him, vvhat shall wee thinke, his owne Microcosme will doe, so rare an abridgement of his vvonders, so compleat a modell of the Diuinity it selfe? Obserue first the rare structure of his body, the statelines, the proportion of euery member, more then Geometricall; the beauty of his face, the maiesty of his forehead, the splendour of his eyes; the eloquence of his tongue &c. next, the three degrees of being, life & sense, how they are in another sort dignified in him *Per coniunctionem ad partem superiorem*, by a *coniunctione to his superiour part*. Than in other common creatures. But of his soule, spirituall, immortall, diuine, vvhat can be sayd or thought? vvho, like an absolute Queen and Empreffe, sitting in the royall seat of her Vnderstanding & Will, commandeth not onely the outward vvorld, but also her domestick family both of the vegetatiue and sensitiue part, with that soveraignty as none but God hath greater. O ponder a little the Eagle eye of her Vnderstanding, the vncontrollable *Velle* and *Nolle*, *volition* and *religion*, of her vvill: finelly, how all creatures are ioined to man, and man to God by these two powers; so that man alone is the *Nexus*, and *Vinculum*, the knot and bond of all created and increated being.

Conclude vvith astonishment of all thy powers, to see vvhat thou hast receiued; then resolute neuer to stoope thy soule to any creature, vnlesse it be to raise and returne it in an

oblation of gratitude to thy Creatour : o let not thy free-vvil be enthralled by any, but by the loue of thy God.

6 Consider sixthly the condition and nature of the Benefactour, vvho hath bestowved all the vvorld on man, and man on himselfe: and thou shalt find the first roote and origin of all to haue been noe other, than his pure loue, magnanimity, and naturall liberality; o vvho can fathom all the dimensions of this all-actiue, and all-producing Loue? if vve looke on it's substance, it is God himselfe, euery vvay infinite and immense; if on it's duration, it reacheth *Ab aeterno in aeternum*: from all eternitie to all eternitie, if on it's extension and circumference, it graspeth the vvhole, both greater and lesser vvorld; finally all that can be called *Ens creatum, a created thinge*, are but effects, signes, and small streames of this Ocean. If wee reflect on the nature of this diuine flame, it is most pure, sincere, and liberall; no precedent motiue could raise it, being in it selfe before all things; no hope of proper interest could draw it's intention, being in it selfe *Ens independens nec indigens aliquo. Independent, nor vvanting other.* Finally, obserue the order of it's progresse; it first began vvith man, and fetching a compasse thorough all other creatures cometh vvith them all back againe to Man; placing man onely *Principium & finis, The beginning and end*, of all his vvonders. Behold at length, o Man, to what an height thy

thy obligation is mounted as high as the Godhead it selfe; then tell me, *Quomodo retribuēs Domino? how vails thou make retribution to thy Lord?*

Conclude vvith an humble and perfect gratitude, to close vp the circle vvhich God hath begun; that is, as he by loue hath made all creatures for thee, and thee the Lord & *Gran Seigneur* of them all, so resolute thou to returne both them and thy selfe by loue and gratitude to the honour of thy Creatour.

7. Consider leauently the poore and low condition of the Receiuer, that is of Man. To doe a courtesie for one that stands in small need of it, may be kindly accepted for the good will of the giuer onely, but otherwise not much esteemed; vvich yet, vvhere the receiuer in necessity of it, vvould deserue another sort of respect and gratitude. So then it is, God the giuer is no vvay bound, but most frankly and freely giueth vvhat and vvhere he pleaseth; but poore man standeth in such extreame necessity, first of hauing, and then of keeping vvhat he hath; that, as at first he is *Prorsus nihil, meere nothing*, without the bounty of his benefactors; so vvould he without the same continuall influence and conseruation soone returne and vanish into his former nothing. Bee not therefore obstinately blind, O Man but see and acknowledge this thy fundamentall duty and obligation, ingrafted in thy very being, and vvritten in the booke of Nature; to vvhich the vvhole vniuerse and all
creatures

creatures giue testimony, that *Ex parte Dei*, of *Gods side* all is a free and liberall donatiue; but *Ex parte tua*, of *thy side*, all is a meere and pure necessity, as vvell vvhath thou art in thy selfe, as vvhath thou enioyest from the rest of creature: lift not then any more thy head against God, with those vngratefull vipers who say, at least in their herts, *Manus nostra excelsa, & non Dominus fecit hac omnia*: Our mightie hand, and not the lord hath made all those thinges: but rather.

Conclude most humbly vvith, *Omnia fecisti in nobis, Domine*; Thou hast made all thinges in us, o Lord; and so settle once for all in thy heart a true and rationall feeling of thy duty to God, for the vvhole vvorld and thy selfe: the onely motiue to perpetuall gratitude, and the onely antidote against pride.

THE SECOND MEDITATION.

Vvhat Man is bound to returne to God for all his benefits; to vvith, Lone.

- I. **C**onsider first, how hauing euidently concluded the obligation and debt of man towards God for all his benefits receiued, it followeth now to seeke out, vvhath it is that Man is bound by the law of gratitude to returne vnto him, in recompence and requitall for all; for sure it is, that, whereas an obligation requireth a retribution, at least of gratitude, Man being so much obliged & knowing himselfe

himselfe to be so, must of necessity haue somewhat vvhere with, in some proportion at least, to satisfie his Creatour; for otherwise, both the obligation vvhere void and of none effect; and man vvould liue in continuall anguish, as knowing himselfe most obliged, and yet no vvay able to shew himselfe gratefull. Againe, it is certaine, that vvhat he returneth must be a thing of his owne; and, as vvce say, his proper stock; that is, in his owne free power, disposing and command; otherwise it would not be a free offer; nor acceptable to his Lord: vvhat thing then must this be? it cannot be this outward vvorld, nor any of the creatures in it; for these may by violence betaken & vvrested from him, and so not freely at his disposall; the same may be said of his body & all his members, nay the same of his soule and all her inferiour senses? onely therefore his *Liberum arbitrium* his free vvill can by no force be taken from him, that is, *Ipso inuito, against his vvill* subiected to any command; vvhole first act and, as I may say, eldest daughter being Loue, this is the Jewell or Orientall pearle vvich man may and must offer in gratitude to his God.

Conclude vvith thanks to God, for the finding a Jewell so acceptable vnto him; and begin from henceforth to make the daylie offering of Loue vnto him; but see that it be entire and sincere.

2. Consider secondly the worth and value of Loue in the sight of God, and how vvell he

resteth content and satisfied therewith. First, Loue *Per se & sine omni alio, alone vvishout any thing else*, is euer pleasing and acceptable; in so much, that noe man, how rich and full soeuer, refuseth to accept and embrace any man's loue that shall be sincerely offered him; nay, what-soeuer is offered vvithout loue or the appearance thereof, is no vvay gratefull or acceptable to any man. Secondly, the gift of loue is onely free, franke and liberall, and all other gifts are styled so, onely from the loue and good vvill, vvith vvhich they are presented. Thirdly, all those that loue, desire nothing so much as to be loued againe; nay indeed they desire nothing else; hence they grieve, pine away and die, if they obtaine not that. See then, o my soule, the singular esteeme and desire God hath of thy loue: he is full in himselfe of all blisse, *Et bonorum tuorum non egens; and needing none thy goods*; yet he is, as it vv ere, a petitioner to thee for thy loue; *Fili, praebe mihi cor tuum: Senex, da me thy hart*: and, as one louesick, desiring nothing but to be loued againe of thee; his vvill and pleasure is, that thou imitate him in nothing but in Loue, and vvhat followes from loue; his other attributes he reserueth to himselfe, this one of Loue he will haue common and mutuall: vvith Loue alone he acknowledgeth himselfe fully satisfied for all his benefits: finally to Loue alone he giueth this priuiledge, to doe vvhat thee pleaseth, *Amas, & fac quod vis. Loue and doe vvhat thou vvilst.*

Con-

Conclude vvith great ioy of heart, that thou hast found out so precious a leuvell as Loue; so properly thy owne, so acceptable to God, so satisfactory for all his benefits: resolute to set all other things aside, and imploy thy selfe wholly in this oblation of Loue.

3. Consider thirdly the qualities and conditions, that this Loue must haue, to be pleasing and acceptable: vvhich may be gathered, first from the Loue that God beares to Man: next from the seruice vvhich the creatures yeeld him.

God therefore loueth man aboue all creatures; nay properly speaking, he loueth none but Man; since, for man alone he made all: so must Man loue God aboue all, or rather God alone; for from God alone, and none other, he receiueth and holdeth, vvhat he hath. God hath subiected the obedience and seruice of Creatures to Man alone; so let Man dedicate his vvhole loue and seruice to God alone. Finally God's loue to Man is infinite and continuall; so must Man's loue to God be vvith proportion, *Ex tota anima & omnibus viribus. VVith thy vvhole soule, and vvith all thy strength.* Now for the creatures; as they offer to Man the best they haue; the heauens the best of their influences, the earth the best of her fruits, the beasts, the best and vtmost of their labours and endeauours: so ought Man offer to his God the best and vtmost of his seruice, that is a Loue, pure, actiue and constant. Creatures serue man by day and night, in hot and cold, faire and foule vveather, and that sincerely

without deceit or selfe respect : so must Man loue & serue his God, in vvhhat condition soeuer he be, sick or vvell, poore or rich, purely to please and content him.

Conclude to learne and practice this lesson of Loue; learne from God a loue; ardent, liberall, and noble; learne from the creatures, a loue, humble ready and sincere: learne finally from both a loue of one onely, towit of God, vvho euer craueth *Amorem integrum, entire loue*, vvithout consortship of any.

4. Consider fourthly, how man can haue no excuse not pretext from complying vvith his obligation of Loue: for first the free vvill of man is equall and the same in all; that is, absolutely her selfe aboue all command or power vvhatsoeuer; shee can neither be forced, nor yet hindered from affecting and louing, vvhat & vvhom she pleases; nay shee alwayes is in loue of something or other; and vvhy then should not this be of her God onely; vvhom, *Ex iustitia & inra natura, out of iustice, and right of nature*. She is bound to loue, and vvho onely is in himselfe vvorthy of her loue? surely noe busines, noe time, noe place can exempt her from louing, she being euer her selfe in all busines, time & place. O my soule, thinke a little on this, & call home at length thy vvandering loue vnto it's proper center. Secondly, in all other occupations either of mind or body, there happeneth paines, labour, toile, and at length tediousnesse and vvexation: and for this it is lawfull to admit of

inter-

interruptions and vacancies; *Neque semper ar-
cum tendit Apollo. Nor doth Apollo allwayes
bend his bow.* But in Loue all happeneth the
quite contrary; so farre is Loue from paines, la-
bour and tediousnesse, that her prime and indi-
uisible companions are, ioy, content, liuelines,
and infatigablenes: neuer vvas it heard of a true
louer wearied or tired out: nay, Loue alone it
is that maketh all other difficulties easy; and all
paines seeme pleasures, all torments roses: what
then, O Man, can now excuse thee, but thy
ovne ingratitude and sloth, from louing thy
God vvith seruour and perseuerance.

Conclude vvith new admiration & gratitude,
to see the immense sweetnes & benignity of thy
God vvho, hauing obliged man so farre aboue
his ability of requitall, yet for all obligeth him to
the easiest thing of all, to vvith, Loue, and to no-
thing els: O for loue or shame, returne him vvhat
he desireth.

5. Consider fifthly the surpassing bounty and
benignity of our good God: his onely desire is,
that man vvould loue him; for this he bestowd
on him all that is created; for this he followeth
him, as I may say, day and night; for this he
vvooeth him by all meanes imaginable, vvithout
ceasing or tiring: and for vvhom all this? *Cui bo-
no? for vvwhose good?* for his ovne profit or
commodity thinke you? O nothing lesse; he is
Ab aeterno from all eternitie enery vvay full, *Et
non eget nostris*; and needeth not any thing of ours;
for vvhom then, but for man alone? so that

this very loue, so much sued for by God, redoundeth vvholly and solely to the profit, honour and commodity of the same Man. Come hither all you, vvhom nothing but proper interest and lucre can moue and draw; here is a new way of gaining *Mille per centum*, a thousand the hundred, most easy & yet most pleasing to both parties. The seruice of creatures is profitable to Man for his bare being and subsistence in this life; vvhich, as on their part it is forced & commanded, so on man's side it is so necessary as that vvithout it he presently leaueth to be and dyeth: but the seruice of Loue, (that Man doth vnto God, or rather vnto himselfe; is free, franke and noble, yet giueth to Man his vvell being for this life, and that to come; and vvithout which he vvetterly, nay eternally dyeth. Finally vvhatsoever either God, the Creatures or Man doth, is all for the good and profit of Man alone, *Verū grandis Monarcha cui totus famulatur orbis*. A great Monark in deed, vvhom the vvhole vvorld serueth.

Conclude therefore euer to loue, if thou meane to liue, beginne hence forward this new way of trading, to get thy best liuing by louing; more easy and more honourable than some, that get it by playing: finally offer thy God peculiar thanks and gratitude.

6. Consider sixthly another most admirable effect of this loue vvvhich Man oweth to God, vvvhich is the vvniting of all other creatures vnto the same God: for first, all other creatures both

in heauen and earth, are by their naturall seruice and obedience to man vvholly for him & vnited to him; next Man is, or at least should be vnited to his God by an humble and constant loue: vvhence it tolloueth clearely, that all creatures also are in and by the loue of man vnited and conioined vvith God, the *Finis* and *Summum bonum*, the last end, and finall good of all things: Ponder here, O Man, both thy dignity and also obligation; God hath made thee the end of all his creatures, all being created for thy seruice: then againe, he hath appointed thee for the sole mediatur betvvixt him and his creatures, to reunite them by loue vnto himselfe, their first beginning: noe small dignity. Next thy obligation, is, to keepe and conserue vvith all thy power this knot and vnion of all other creatures vvith thy selfe to God; for so thou shalt first, abundantly satisfie the creatures for the seruice they doe thee; next, repay God almighty for all his benefits; and finally, preserue the order of the vvhole vnuerse, vvich consisteth in this progresse & combination of creatures vvith themselves and their God. O the force and prerogative of Loue! The loue of God vvast the first and sole cause of all things; & nothing but the Loue of Man can orderly reduce them to God againe.

Conclude to keepe this chaine vnuiolated; let not God & the vvhole world complaine of thee, for the sole breaker and interrupter of so beauteous an order, least both God & his creatures rise vpagainst thee, as their common enemy.

7. Consider seuenthly, that although Man owe loue to none but to God, as hauing receiued nothing from any but him; yet there is another loue or respect due to his creatures, meere-ly because they are his and belonging to him; so subordinate and deriued from the first Loue, that it may be rather called an extension of the same Loue, than another distinct: now as the perfectest of all God's creatures is Man, in who as in fine and soft vvaxe is most liuely imprinted the very image and likenesse of the Diuinity, in the heighth of his vnderstanding, liberty of his vvill, and the treasure of his memory; so Man alone aboue all is to be honoured, respected & loued, merely and solely because he is the image of God. Hence it followeth first, that because this image of God is the same in all men, as vvell others, as our selues, pefants as Kings, foes as friends &c. therefore vvee are bound to loue and respect all alike, our neighbour as vvell as our selues, poore as rich, foes as friends; for there can be noe iust difference of affection, vvhere the motiue is and can be but one, to vvite the image of God: and if any other motiue or respect be pretended, it vvill proue false and iniurious to God, as not deriued from him. It followeth secondly, that the obligation vvee haue to loue our neighbour as our selues, is in the same ranke vvith our obligation to God; that is, in the rigour of iustice and the law of nature, and not a thing of ceremony or courtesie, as most men thinke.

Conclude

Conclude seriously to comply with this thy obligation better than hitherto; and resolute to loue thy neighbour *Non lingua, sed opere & veritate. Not in word only, but in worke and in deede.* Let not any wrong he can doe thee, strike out of thy memory the Image of God he beareth; & neuer dare, with the wrong of God to reuenge thy selfe on Man.

8. Consider rightly, how God and the creatures doe shew vs the order and manner, the loue of our neighbour must obserue. God hath imprinted indifferently in all men his likenes and image: againe he loueth all men with an equall and common loue, because they beare his image: finally he bestoweth his benefits equally, *Espluit super iustos & iniustos. And rayneth upon iust, and iniust.* So must one man honour loue and assist an other equally, indifferently, and alike, *In quantum est imago Dei. In as much as he is the Image of God.* Secondly, the creatures serue and obey all men equally and without exception; the sunne, the moone, the starres, the elements, the trees, the beasts make no difference betwixt Pope and Clarke, Prince and peasant, rich and poore; shall then Man alone make a distinction or inequality in his fellow & brother, where God and the Creatures find none? & for shame and the honour of our nature, the shape and picture of the God head, let vs honour, loue and respect one an other, with an equall and mutuall correspondence; so gratefull to God, so comely and decent in it's owne na-

ture, and of so great honour and commodity to Man himselfe. For vvhhat greater honour, than for all men to loue one the other? & vvhhat greater commodity to all mankind than vvhhat this so strong a knot can and vwill afford? if *Vis unita be fortior, if united force be the Stronger*, noe doubt but the vnion of loue and true amity is *Fortissima & inuincibilis. Most strong and inuincible.*

Conclude to embrace and conserue true amity vwith all; but aboue all, in a Community; & vvhhat a comfortable sight it is to see a community in peace and concord? where euery one giueth due respect and honour to his betters, equalls and superiours: let not vaine pretences of right or vvrong euer driue thee to disturbe a common peace.

THE SECOND CHAPTER,

Of the qualities and effects of Loue.

LOUe being the tribute wee must pay vnto God, let vs consider next the nature, conditions and effects of this loue, by vvhich our soules may be the more enamoured vwith its beauty, as also: fly and abhorre the more its deadly and greatest enemy, to vvith proper loue; vvwhose deformity also shall be knowne by the effects.

THE FIRST MEDITATION.

*Of the nature and conditions of Loue,
both good and bad.*

Consider first, that, (as vvee have already concluded) there is nothing left vs in this vworld, that vvee may truly and freely esteeme or call our owne, but Loue; for vvhatsoever else besides Loue, that vvee seeme to haue, is not truly in our power, or at our disposing, but may be taken from vs, and disposed of against our wills. Hence it followeth first, that if our Loue be good, all that vvee haue of our owne is good, and consequently vvee our selues are good: but if our Loue be bad, then all that vvee haue is bad, and vvee also with it. Secondly, our Loue is all our stock; then, if wee bestow it on any, vvee giue him all that wee haue; and if vvee lose it, vvee lose all vvee haue, and are vndone; and then vvee lose our Loue, vvhen vvee bestow it vnvorthily, and on them to vvhom it is no vvay due. Thirdly, if all that vvee call good and vertuous is nothing else but good Loue, that is, Loue vvell bestowed; then surely, that man is truly vertuous, vvwhose Loue is good and vvell bestowed; and if all our euill be loue ill bestowed, then he is absolutely ill and vitious, vvwhose Loue is so. O the great force of Loue, vvwhich alone, and depending of the vvhole vworld, can make vs
good

good and bad, vertuous and vitious happy and miserable!

Conclude to looke on Loue, as on the tree in Paradise, *Scientia boni & mali*; of the knowledge of good and euill; or rather *Vita & mortis*. of life and death: and looke in time about thee, on vvhhat object thou dost cast thy loue; esteeme no more thy selfe nor any other. but according to the quality of your loues.

2. Consider secondly, how the nature and property of Loue is, to conioine, vnite, nay change and conuert the Louer into the thing loued: for Loue is a gift freely and frankly bestowed on vvhom vvee please, and as long as vvee please; so that our loue is now totally his, to vvhom vvee haue giuen it; a thing now vnder his dominion and command: now if Loue carry the vwill vwith it, and the vwill command the vvhole man as it doth; it followeth immediately, that the vwill also and the vvhole man is solely and totally his, vvhom he loueth, at his command and disposing; and this subiection is so much the greater and more durable, in that it is not by violence or force of any, but by a free and voluntary transaction or gift, and so not to be taken of by the command or force of any; but onely vwhen loue and the vwill it selfe pleaseth: yet, as long as she is a seruant, she of necessity weareth the liuery of her beloued: so that the loue or vwill, vvhich loueth earthly things, be cometh in her selfe earthly; if carnall, bestiall and superfluous things, she becometh

meth also carnall, bestiall and superfluous; finally if our loue be of men, it is humane; if of Christ, Christian; and if of God, it is diuine.

Conclude hereafter to bestow thy loue on some noble and vworthy object; for of all miseries and fooleries none is so great, as for one to cast himselfe voluntarily vnder the dominion of a base companion for his mate and fellow.

3. Consider thirdly, that Loue is due to noe creature vwhatsoever, but onely to God almighty; and this is euident, first, because by Loue vve are changed into the thing loued; he then that loueth things inferiour to himselfe, as are all the things of this vworld, debaseth himselfe most vnworthily, contrary to the nature of all other creatures, vvho euermore adhere to the perfecter, and strue to aduance themselues: whereas therefore none but God can any vvay perfect or better our will, surely none but he is vvorthy of our loue. Secondly, our vvill, and vvith her the vvhole man, by loue becometh a seruant and subiect to the thing beloued; but it is contrary to all reason and iustice, that any subiect himselfe either to his inferiour or equall, but onely to his better, and consequently onely to God by loue. Thirdly, loue requireth loue, vvich none can returne vs so truly, so to our advantage, as the infinite sweetnes of our louing God; vvhat then doe vve so hunt after barren and deceitfull loues and friendships, and omit the source and! origen of all true loue, ever open and ever crying vnto vs; *Fili.*

præbe mihi cor tuum? Sonne, giue me thy hart:

Conclude, but vvith a strong and manly resolution, neuer to stoope any more thy loue to any creature; but to mount it vp, and fix it onely in the Creatour, be sorry therefor, and from this present, retract all leagues of loue and friendship vvith creatures, and make a new and firme one vvith thy God.

4. Consider fourthly, that as the thing chiefly and principally loued can be but one, so true loue in it selfe can be but one; yet so, as that from this one and head-loue doe flow & depend all other desires, affections & loues of our soules, as so many boughes or branches from one stock; so that, if our first loue be good and vertuous, all the rest of our affections are good also and vertuous; but bad and vicious, if the first loue be so. Moreover, our first loue taketh after the nature of the thing first beloued, being, as vvee haue said, conuerted and changed into it: hence it followeth first, that if our first loue be of God, she becometh most high, beauteous, rich and constant; God in himselfe being so: but if it be of any creature; then she is low, poore, fraile, inconstant, neuer content, neuer secure; for so are all creatures. It followeth secondly, that if God be her best beloued, then she becometh most generous, ample, and common; louing all creatures alike for his respect, because they are his and loued by him: but if any particular creature be her darling, then she is poore and narrow-hearted, full of selfe-respects, priuate

uate interests, and by-intentions; for such are all creatures.

Conclude againe, to fix thy loue on God alone, that so it may be sweet in it selfe for thy owne soule, and for others common and profitable: & free thy selfe from the slavery of a base and abiect loue, vvhat soeuer it cost thee; marke how thou hatest in others a narrow-hearted mind.

5. Consider fifthly, how there can be but two things chiefly and principally loued; towit, either God, or some creature; and of creatures it must be that vvhich is most vnited and conioined with vs, that is our selues, and our owne proper will; and this loue is called proper loue, a capitall and declared enemy against the Sacred and Eternall Deity. For first, a will forsaking God and placing her loue in her selfe, maketh her selfe the but, the first and last object of all her thoughts, vvords and deedes; and is in this a traitour to God, and sacrilegiously snatcheth from his head the crowne of his Deity; for it is Gods priuiledge onely, to loue himselfe, and to subsist in the pleasure of his owne vvill. Secondly the vvill that loueth her selfe, loneth all other things for her selfe onely, subiecteth all things else to her owne pleasure honour and glory; vvhich is an other sacriledge and theft; for God made all things for his owne honour onely. Oh horrible monster of proper loue, *Qui exaltat se super omne quod dicitur Deus, aut quod colitur*: vvhich exalteth it selfe above all that which

is called God, or which is worshipped? but alas, she will neuer carry it so; for the true God will, as he pleaseth, take his owne reuenge, and hurry her into eternall obliuion.

Conclude vvith trembling and feare, to see how easily vvordlings contemne & tread downe God almighty's sole prerogatiue; and that for a little interest, a beastly pleasure: resolve thou neuer to be any more so audacious; but fight on thy God's side against so foule a monster.

6. Consider sixthly, that as the loue of God is the ground and origen of all goodnes content & happines; so the loue of our selues is the ground and cause of all vvickednes, discontent and misery. For the loue of God maketh a soule holy, humble, benigne, & quiet; but proper loue maketh her irreligious, proud, curst and turbulent. The loue of God is like to him, bounteous, ample and generous: but proper loue is miserable narrow and base-hearted. The loue of God maketh the soule free, exempt, and aboue the command of all her fellow-creatures: but proper loue maketh her a slaue, & subiect to the lowest and vilest of creatures. The loue of God enricheth the soule vvith a thousand constant and stable Iewells; but proper loue vvith nothing but fume and vanity. The loue of God enlightneth the soule to see and apprehend clearly, both vvhat her selfe is, and vvhat her God, and all other things are: but proper loue blindeth so all the senses, that nothing appeareth as it truly is. O poore vvorldling, raise vp thy head out of thy owne

owne bosome, and looke towards heaven, *Vbi pulchritudo est & satietas aterna. Where is beauty and eternall satietie.*

Conclude to cast this viper, this refined poison out of thy heart; and cordially to embrace the loue of thy God: hereby thou wilt please God more, then if thou shouldest raise the dead to life; and thy soule will soone feele the difference betwixt this sweet and sowre loue.

7. Consider seuently how the loue of God is most honoured, and praised of all; but proper loue most odious and hatefull to all: the reason is manifest; for the loue of God is one and the same in all those that loue God, and so by it all are vnited vwith God and amongst themselves, by the conformity of their loues and the vnity of the thing loued: so all must needs be peace, concord and content among them; all, mutuall loue and ioy, for the common prosperities of one another. But on the contrary, the obiect of proper loue is different in euery one, for that euery one loueth himselfe chiefly, and other things no further then they conduce, to their owne commodity, content, or honour: the loues therefore, and consequently such louers, must be as different as their obiects beloued; that is euery one for himselfe; & so can hang no otherwise together then Samsons foxes, by the taile of some interest or pleasures; vvhich once loosened, all falls to confusion, jarres, vvarres, and endles strifes, euery one standing a loose from the rest, and vpon the guard onely of his owne

honour and profit: and so opposing, enuying, & vresting from others by right or vvrng, what he can, & vwhat can there be amongst such, but a hellish hatred and malice?

Conclude as thou hopest for a heaven both in this and the next life, to loue thy God *Ex toto corde, & ex tota anima*: From thy vvhole hart, and from thy vvhole soule. and as for proper loue let it be in thy selfe, as it is in others, the object of thy hate: and know, that if euer thou con-
 curre to the breaking of peace, it is out of selfe-
 loue that enslaueh thee.

8. Consider rightly, that although selfe-loue be such a monster, yet one excellent lesson may be drawne from it; vvhich is, the manner and order how vvee ought to loue God: for obserue vwhat method a selfe-louer vsith in louing him-
 selfe, & the same a true louer must keepe in lou-
 uing of God. First then, a selfe-louer loueth and
 followeth solely his owne vvill and pleasure, &
 no man's else; so must a true louer follow the
 vvill of God, and no other. Secondly, a selfe lo-
 uer seeketh & cherisheth no man's honour but
 his owne, preferreth it before all others, & would
 haue all men honour and respect him onely: in
 the same manner must a true louer exalt & pro-
 cure God's honour by himselfe and others, and
 hate all honour that is not consistent vvith
 God's honour; abate and destroy it. Thirdly, a
 selfe-louer seeketh his owne praise and fame,
 that all speake vvell and none ill of him: so a
 true louer must seeke Gods praise onely, inuite
 all

all to his praises, and not suffer with patience the least word spoken against him. Finally, a selfe-louer expecteth that men loue not onely him, but all that belongeth vnto him, his car, his dog: so must a true loue loue not onely God, but all that is God's also, that is all his creatures in their ranke and place, as they appertaine to God.

Conclude to learne and practise this pious lesson: looke euer vpon thy owne heart, and what thou findest there pleasing to thee, transfer it all and passe it ouer to thy God: this may seeme but little for him, but I wish all would giue him that.

THE SECOND MEDITATION.

Of the fruits of good & bad Loue, both in this & in the next world.

1. **C**onsider first, that as every tree or plant beareth and yeeldeth a different fruit; according to it's kind; so the two prime loues of God & our selues planted in our hearts, like trees in a field, must needs bring forth their different fruits; and that as contrary and opposite as they themselues are. The last and finall fruit that accrueth to man out of all his labours and endeauours in this world, can be no other than ioy or sadness: for all other effects passe away, and these onely remaine; 'tis ioy, content, and quietnes of heart, that man seeketh for, in all

his labours, and hauing found it, resteth himselfe there and seeketh no further: but 'tis sadnes, grieve and affliction of mind he flyeth from with all his might. Now sadnes is an ill fruit, & so cannot proceed but from an ill tree, that is, from ielte loue; and ioy, being a good fruit, must spring from the good tree of the loue of God. See my soule, vvhatholloweth hence; the fruit is like the tree, that is, ioy like to the loue whence it proceedeth: true loue is like to the thing loued, that is, like to God; and hence true ioy must be like to God, that is immortall, most copious, most beauteous and most sweet.

Conclude *Seminare semen bonum in agro tuo*, so sow good seede in thy field, as thou hopest for a ioyfull haruest; & plant in thy heart, and preserve vvith the morning and euening watering of prayer, the faire plant of the loue of God; *Et dabit tibi fructum suum in tempore suo*. And it shall giue thee its fruite in its time.

2. Consider secondly the happines a true lover of God enioyeth in this vvorld: true Love and true Joy runne on *Aquis passibus*; vvith equall paces; first then, as the Love of God is pure, holy and diuine; so is the Joy, full of pure, holy and diuine delights and pleasures. Secondly, ioy, flowing from Loue, is the life of man, *Nulla enim vita, vbi nullum gaudium*; For there is no life, vvhere there is no ioy; all that man seeketh for, is ioy and content. & hauing found that vvhich is true, flowing from true loue, he resteth and feedeth on that; *Gaudium enim dilata*

laet cor, nutrit & delectat. For ioy dilates, nourisheth, and delighteth the heart. Thirdly, as true loue is onely and totally inwardly in the vwill and heart; so is true ioy, and consequently the true happines of man consisteth in the inward content of his heart & vwill; & this ioy, like his loue, can neuer be taken from him by any force, being supported by the liberty of his will; & so he may be euer joyfull and content, if he please. O worldlings, vwhat seeke you in outward riches, honours, pleasures? content? *Non est, ubi quaritis; intus est non foris.* It is not where you seeke it; it is within not without. Fourthly, as Loue extendeth it selfe from God to all his creatures for him; so doth also ioy: and hence doth true ioy multiply and increase as fast as men doe: so that all is ioy, *Intus & foris; within and without*, all mirth; no enuy, hatred, jealousy, or debates amoung true louers.

Conclude, as thou hopest for any true happines in this vworld, to foster and cherish in thy heart the true and sweetest loue of God. Belieue the Prophet, and thou shall find him to say true: *Videte & gustate, quoniam suavis est Dominus.* See and tast, for our lord is sweete.

3. Consider thirdly, that joy, the fruit of true loue, must be in the next life in it's height and full perfection; the law of true loue is, that the louers conceale and hide nothing from each other: as therefore the true louing soule hath in this life discovered and opened her selfe totally to her beloued. *Et effudit in conspectu Dei ani-*

mansuam; And hath poured out her soule in the sight of God: and God hath as yet shewed him selfe vnto her in the cloud onely of faith, or the like; so he by the lawes of loue, must open him selfe clearely vnto this louing soule in the next life, that being the Terminus & non plus ultra end and utmost of all her desires & actions. The louing soule therefore seeing God clearely with his radiant perfections and attributes, shall there arrive to the height of her loue, for Bonum quo magis cognitum, eo magis amatum; good the more it is knowune, the more is it loued; and consequently to the height of her ioy and finall content, for ioy followeth the proportion of loue. Finally, the cleare sight of the Deity being vchangeable, the loue is also immouable, and by good consequence, the ioy perpetuall and secure; Ecce hac est aterna felicitas, anima mea. And this, my soule, is eternall felicitie. See, O my soule, and admire the soaring vving, and sharpe eye of this Eagle Loue; she neuer stoppeth, till she enter and discouer the bosome of the Deity.

Conclude to poure out thy heart here to thy God in a true, seruient and constant loue: take heed no creature haue any share in it, as thou hopest to haue God totally in heauen: know, the law of loue is, *Totum pro toto. All for all.*

4. Consider fourthly, how, as next to the loue of God is the loue of our neighbour like our selues; so, next to the ioy the loue of God produceth in vs, is the ioy the loue of our neighbour

bour causeth; and because vvee loue our neighbour as our selues, it followeth that our ioy of his blisse is equall to the ioy of our owne. See then and conceiue if thou canst o my soule, the multiplication and reciprocation of our ioy in heauen; vwhere euery one is to haue and enioy the ioyes of all the blessed, both Angels & men, according to the measure and extent of loue, which is to all and euery one. This is vwhat the Prophet promifeth vs: *Tunc videbis & afflites, & mirabitur & dilatabitur cor tuum.* Then shalt thou see, and abound, and thy hart shall magnifie and be enlarged. There is yet one tortent more of ioy and delight, *Quo inebriabimur in domo Dei,* vwith vvhich vve shall be inebriated in the house of God, vvhich is this. All the Blessed doe loue God infinitely more than themfelues or any other; and consequently reioice in his blisse vwithout comparison more than in their owne or of all the rest; and because all are vnited by loue and ioy to God, they all meet and concur in one an other's ioyes intrinsically in the very God head; vwhere after a vvonderful manner they see, loue and enioy one the other: *Nec datur plus ultra.* And this is the utmost.

Conclude to practice here the loue of thy neighbour; and to reioyce here at his good hap, both spirituall and temporall; that so thou maist here begin thy heauen: and let thy loue of him be purely for God, and in God: for so vvill all turne to thy owne blisse and joy.

5. Consider fifthly, how our good God is a most

most true loue, and so according to the Psalmist
Voluntatem timentium se faciet, & deprecationem eorum exaudiet. He will doe the will of them that feare him, and will heare their prayer.
 The happy soule: finding her selfe in the Ocean, of blisse, to vvhich loue hath brought her, casteth downe her eyes vpon her old companion, her body, nay and vpon all the inferiour globe, vvhich haue serued her as foot steps to raise her to that height; and vvishing them well and also happy in their degree, God almighty presently granteth her desire, and vvill in due time raise them both to a perfect consistence of happines; that is, the body shall be re-vnited to the soule, not as now, grosse, mortall, feeble; but immortal, strong, and beauteous; a decent tabernacle for such a soule: and the vvhole vniuerse shall be clothed in a liuery of paurment verdure, delight, pleasure, beauty and brightnes *In sacula seculorum, & erit Deus omnia in omnibus.* For ever, and God shall be all in all. View now and admire, o Christian soule, the golden and precious chaine of Loue; by loue all things receiued their being and conseruation; by loue they all vvheel about, & at length returne to their first origen; by loue they all haue eternall ioy and blisse in him, euery thing according to it's capacity: *Cui sit aternus honor & gloria. Amen.* To vvhom be euerlasting honour and gloria Amen.

Conclude to buy this Orientall pearle of Loue, vvhatsoever paines and charges it cost thee.

thee. O make thy selfe vvith men and all other creatures happy in this vvorld and in the next; & let none be miserable, if thou canst helpe it.

6. Consider sixthly on the other side, the fruits that proceed from selfe-loue, vvhich sure must be opposite to the fruits of true loue. And yet vvee must grant that selfe-loue yeeldeth also a certaine kind of joy or content; for vvho soeuer obtaineth the honour, the pleasure, or commodity he loueth, must needs take some content and ioy; and this it is that maketh men so merry, laughing, and iouiall: but alas, if vvee looke into the inside of it, vvee shall find it a painted joy, and a true sadnes. For first, this kind of ioy is neuer obtained but vvith infinite toile, disgust, nay dammage of others, and the ruine of our owne soules; whereas true ioy costeth no painer, is sweet to others, and profitable to our selues. Secondly, this ioy, being gotten, is most opposite and iniurious to God; for to reioice in a sinne committed is vvorse than a simple loue of it; nay it is an absolute and finall contempt of God: & can this be to any soule a true comfort? Thirdly, this ioy is most short, fraile and vnconstant; nay sure not to hold long, but to end in eternall misery and sadnes: so that, contrary to true ioy, it is hatefull to God and man; & bringeth vvith it, or leaueth behind it, a true, bitter and euerlasting griefe and sadnes. O vvorldlings, reflect a little on your broken sleeps, and daily thoughts; and sure you vvill confesse your ioyes to be meere butterflies.

Conclude to vndeceiue thy selfe and friends as much as thou canst; open thy eyes, and be not taken with so foolish & bitter a bait: but resolute to lay the axe at the root and cut of selfe-loue.

7. Consider seuently, that if true loue haue for it's fruit after this life, eternall ioy and content, surely selfe-loue must, on the contrary, haue eternall sadnes and anguish. And this anguish shall be twofold; the first, such a soule shall be totally and eternally depriued and dispossessed of whatsoeuer she desireth and longeth for; what delights, honours, commodities she enjoyed here, are now left all behind; & yet she longeth more than euer for them; but in vaine: againe, the true good and happines, for which she was created, she then will see most clearely and desire most vehemently; & withall shee seeth her selfe eternally depriued of it, and that by her owne fault onely. O most wretched creature, that shal neuer more enioy any glimpse of either true or false good! Secondly, she shall be forced to haue all that is most odious, aduerse and grieuous to her: and first, for her eternall habitation, a darke some and stinking dungeon must be her house; her companions and play-fellowes, no better than deuills; the element she must liue in, fire and brimstone; her food, the worme of her guilty conscience &c. and all this for euer, whether shee will or no. O most sad and sullen condition, *Vbi nihil adeſt quod vult anima, & nihil deſt quod non vult!* *Where nothing is present, that the soule would haue,*

haue, nothing wanting which it would not haue!

Conclude with new hatred to the viper of perlooue, that at length deuoureth euen that poore and painted ioy, vvhich vvas at first proffered & promised: & turne in time thy thoughts and affections to that good vvhich will neuer faile thee.

8. Consider rightly, how both God and all creatures will take full reuenge of selfe-loue in the next world. O what torments will the omnipotency of an offended God heape vpon such a soule, which here so scorned his offers, so sleighte d his goodnes, so abused his benefits, so contemned his menaces and threats; and yet knowing for certaine, that he could and would reuenge himselfe to the full: finally, which here, by louing, esteeming and preferring her selfe before her Creatour, laboured all shee could to snatch from his head the crowne & prerogatiue of the Deity, and vsurpe it to her selfe! & how will he hurle her downe into an abyss of eternall contempt, shame, dishonour, vnder the center of the earth, vvhich all the vworld shall trample and kick at her. *In sacula saculorum; for ever without end*, vvhich all the creatures will rise vp against her, *Et pugnabunt contra insensatam*, and will fight against the senselesse, to reuenge both their Creatour's vwrong and their owne, in abusing them for her owne pleasure, against her and their Creatour's vwill and honour. Who can apprehend the confusion it will

be, neuer more to hope for one good looke from her Creatour nor any creature; nay nor for one thought of her selfe, vvhich shall not afflict and torment her?

Conclude to abhorre such a monster, as is selfe-loue; and vvith all thy force to loue, serue and obey thy Creatour; and to abuse none of his creatures; but to direct thy selfe and all to his sole seruice and honour: God is *Patiens redditor, a patient reuwarder*, that is, most terrible, if finally contemned.

9. Consider ninthly, how these two Capitall loues, of God and our selues, haue for their last and finall effect two Kingdomes or Cities, founded by them, and inhabited by their Clients and followers; but more contrary and opposite in situation and condition than are the North and South poles; or, as the phrase is, as distant as heauen and hell, being indeed no other than heauen and hell: and this is most conformable to the diuine iustice and equity, that such deadly enemies should be separated one from another vvithout any commerce or communication for euer, because they are neuer to be reconciled: & then, vvhere must the true louers of God be, but vvith him in those highest Palaces of heauen, aboue all creatures? and vvhere selfe-louers, but by themselves, vnder ground, trodden downe, and oppressed by all creatures, vvronged by them? True louers, vvwhose loue is large, mounting, heavenly, deserue no lesse than those vast and high orbes for their habitation; and selfe-louers,

loters, vvhoſe hearts are narrow , low and obſcure dungeons. Now as for the condition of theſe Cities, let it ſuffice *Quod in vna eſt omne & purum bonum ſine mixtura mali; in altera omne & purum malum ſine mixtura boni, in ſacula ſaculorum. That in the one is all good, without the leaſt mixture of euill; in the other all euill without the leaſt mixture of good, for all eternitie.*

Conclude, and make now thy choice vvhi-
ch of theſe Cities thou deſireſt to be made free de-
niſon of: but reſolue this alſo, that hauing once
made thy choice, thou take and keepe the right
way vnto it; let no company, kindred or reſpect
diuert thy ſteps; ſay alwaies. *Hac eſt via, non
illa. This is the vvay, not that.*

THE THIRD CHAPTER.

*Of Mans obligation to feare, honour,
and praiſe God.*

AFTER the obligation of Loue, vvhi-
ch is the firſt of paſſions, follow many
others, of feare, of honour, of praiſe &c.
all vvhi-
ch Man is bound to pay and offer to God
onely, and to noe other creature; much leſſe
to himſelfe; although, as in Loue ſo in theſe
alſo, all the profit and commodity vvill redound
to himſelfe onely.



THE FIRST MEDITATION.

*Of the feare & reuerence Man owveth
to his Creatour.*

1. **C**onsider first how God, being the great Artificer or workman of both the bigger and lesser vworld, hath made nothing in vaine, but all for some particular end and seruice: that is, all other creatures for the seruice of Man, and man immediatly for his owne seruice; for nothing mediateth betwix God and Man, he being God's image & likeness hence it followeth, that, as vvhatsoever inferior creatures haue is all for Man's vse, so vvhatsoever Man hath about them, must be dedicated to Gods seruice; and what is that but all the good acts of his vvill and vnderstanding? so that vvhatsoever he is able to doe by any of these, he is bound to offer it continually all to his Maker: vvhy therefore hath he vnderstanding, vntil it be to contemplate his Creatour? vvhy a free vvill, but to loue his maker? hath he the power to praise or extoll? surely he can so iustly praise none, as his owne Lord and Father. Can he giue honour or glory to any? and can he then omit to honour and glorify his God, the *Primum principium*, the prime source, of all his good? can he reioice in the good of any, & not in the good of his *Summum bonum*? his chiefest good? Finally, vvhom can a creature feare but his Creatour,

or vvhom can a childe reuerence and respect,
but his Father?

Conclude to imploy all these faculties & acts
otherwise than perhaps thou hast hitherto done
or thought on: labour to reduce, as farre as in
thee lyeth, the order and happines of our earthly
Paradise; that is, reduce thy superiour part to a
perfect obedience, and feare of God; and thy
inferiour part vvith other creatures vvill soone
doe the like to thee.

2. Consider secondly that although all other
affections follow that of loue, so that giuing our
loue to God, vvee cannot but giue him all the
rest; yet there is an especiall reason and motiue
for euery one apart. For first, the obiekt of loue
is goodnes in it selfe, and communicated to
others; both vvhich being proper to God alone;
he alone is to be loued of all; and most of Man,
vvho knowes this. Secondly, the obiekt of
feare is power and dominion; God then being
an omnipotent Lord, and the onely Lord of
man, it followeth that Man need feare none
saue God; but feare him continually. Againe
honour is due to excellency, and praise to vvif-
dome and prudence; God then being the source
of all vvorth and dignity, & his vviedome being
the producer, and prouidence the supreme Go-
uernour of all things but especially of Man; sure
man is bound by these titles to honour & praise
God aboue all things. The like is to be said of
faith, grounded on verity, vvhich in God is su-
preme, *Neque fallitur aut fallit. Neither is hee*

deceiued, nor doth hee acceiue, and so an vnfallible credit is to be giuen him by man. Neither ought his hope to be lesse than vndoubted & certaine, hauing for it's ground a power, a knowvledge, a goodnes euery vway infinite. Finally, all the good affections vvee can imagine ought to be referred solely and euer to God.

Conclude, as in thy loue so in all the rest of thy affections, to regard, and respect none but God: so shalt thou find a happines in this vworld: see vvhat a dignity it is to acknowvledge none ouer thee but God; and vvhat's greater then to be vnder him.

3. Consider thirdly, that as loue is the first of all affections, so vvithout loue none of the rest, are either acceptable to God, or delightfull to the heart that offereth them; so that vvho feareth vvithout loue, doth it vvith paine & sadness, and vvho honoureth vvithout loue, is but a flatterer; and neither such feare nor such honour is gratefull to God: and the reason is, because as nothing cometh of freely and frankly but loue, so nothing can be acceptable but loue; or for loue. Let vs see then howv Loue and Feare differ, and yet vvith all agree and helpe one the other. Loue is franké and free, vvithout force and co-action, and consequently euer vvith Pleasure and delight; an absolute and all commanding Lord: but feare of it selfe is the first, that is the louest of slaues, alvvayes forced, euer in paine and anguish: againe, Loue by it's freedome begins vvith God, and spreadeth her vvings ouer
all

all creatures for him; but the feare of God standeth in aue of him onely, and of no other. Yet they meet together and concurre in this, that loue sweetneth feare and maketh it free, that is, filiall; and feare tyeth and fixeth loue fast to God: so these are the two chaines that linke and fasten a soule to God both strongly and sweetly?

Conclude to embrace and practice this soe sweet and filiall feare, and shake of that other seruile one, fit for slaues not children of God: say euer vvith the Prophet; *Exultate Domino cum tremore; reioyce to our Lord vvith trembling*; exult vvith loue, and tremble jointly vvith feare.

4. Consider fourthly, that as from the loue of God there followeth a holy feare of him, so also from selte-loue there ariseth a feare as bad as it; yet vvith this difference; that the feare of God is alone, that is, he that feareth God feareth him onely, and nothing else either in heauen or hell; but hauing his eye euer vpon his Lord & God, how to please and content him, as for all things else. he treads them vnder his feet, and is more fearefull to them then afraid of them; and this is easily to be perceiued in the very countenance of those that serue God. But alas a selte-louer, what is it that he feareth not? first his owne perdition and damnation; next death, that dreadfull monster, the nighest step to hell; then plagues, warres, sicknesses, the harbingers of death; next, all sorts of distempers in the weather, as hears

or colds, stormes at sea or land; euery infirmity of his body, losse of his goods, noise of an enemy: finally, euery shadow of danger, & vvhhat frights it putteth this poore wretch into? *Et est vita eius pendens ante oculos eius*: And his life is hanging before his eyes: so that in stead of one feare of God, vvhich he rejecteth, he is euer assaulted vvvith a thousand most gastly and vgly feares, & is become the gally-slaue of euery the least and vilest creature.

Conclude to deliuer thy selfe from the thraldome of vwordly feare, vvhich bringeth so many and daily frights vvvith it; and embrace the feare of God onely, vvhich loue sweetneth, & maketh free and delightfull: *Timent anima mea Dominum; & confige timore tuo carnes meas. Let my soule feare the lord; and peaces my flesh vvvith thy feare.*

THE SECOND MEDITATION.

Of the honour, glory and praise Man is bound to giue to God.

1. **C**onsider first, howv God almighty hath made the vworld and all therein, principally for his ovvne honour and glory, & secondarily for the profit and vtility of Man: for Man being poore and needy can receiue daily more and more increase & perfection: but God, being euery way full and compleat in him selfe, cannot increase any other way then in outvvard fame,

same honour and renovvne; and as, all other creatures serue Man's profit and commodity, so ought Man to serue God alone in the propagation of his honour and fame. The honour of powver is to doe things most powverfully; and hence Man acknowvledgeth God to be omnipotent, *Qui operatur omnia fortiter: vbo vberket* all things mightely: the glory of vvisedome is to order things most vvifely, *Et quia Deus disponit omnia suauiter*, And because God disposes of all things sweetely. Man stileth him infinitely vvise: the renovvne of goodnes is to disperse gifes and benefits most frankely, freely & abundantly; and, because God doth this beyond all measure, *Pluens super iustos & iniustos*, raying upon iust, and vniust. Man cannot but exalt him vvith the titles of most good, most liberall, most magnificent. This all creatures doe in their dumbe language, but Man alone must supply for all knowvngly and louingly.

Conclude to esteeme the great fauours God doth thee, first in making the vvhole vvorld for thy commodity; next in appointing thee to be the spokes man for all other creatures, and the sole oratour, and diuulger of his name & praises.

2. Consider secondly the strict obligation that Man hath to honour and praise God, more than all other creatures haue. God, as is aboue said, hath made all for his ovvne honour & glory, this is the end and aime of all his vvorkes; honour therefore and glory is due vnto him from his creatures; vvich duty noe creature knowvng and

and vnderstanding but Man, it followeth that man alone for himselfe and others is bound to honour, praise & extoll the name of God, with all the power of his heart, and vpon all occasions to procure that other men doe the like, in their life, workes and words; for this honour of God is he bound to forgoe friends, fortunes, nay life it selfe, rather than suffer it to be blemished in the least point. Nor let man feare to be a loser hereby; for that our good and liberall God annexeth euer to his owne honour the profit of man; and with the same proportion that man multiplyeth and increaseth the honour of God outwardly amongst men, doth God increase & confer his reall gifts and blessings on Man, Learne, O my soule, this new way of thriving, so little practised in the world; leaue the shadow, and take hold on the substance.

Conclude to be hereafter most carefull to propagate Gods honour; and to be most tender of his good name; O suffer not any, either in earnest or jest, to disparage in the least point the honour of God, Christ, his Church, or of any thing that belongeth vnto them; but oppose them whatsoeuer they be.

3. Consider thirdly, how if the duty of Man be, as it is, to labour and procure in all his actions the sole honour and glory of God, what an enormous sinne is it, to endeaour the contrary; that is to neglect and contemne the honour of God, and to seeke for and hunt after his owne proper honour, fame and esteeme? and yet

yet what other doe the ambitious and proud
 vvordlings day and night, by sea and land, and
 by all the vvayes their proud and restlesse hearts
 can inuent? on this are their hearts vvholly bent;
 this is all their employment, not onely to make
 themselues their owne Idolls, but also to per-
 suade, nay force all others to praise, honour and
 adore them onely: in vvhich vvhat doe they at-
 tempt lesse than lucifer, to snatch the diadem of
 glory from the head of their Creatour, & place
 it on their owne, and say in their hearts and
 deeds, *Ascendam in calum & similis ero Altissi-*
mo? I vvill ascend into heauen, and I vvill be like
to the highest? Nay the ambitious man, if he
 examine his heart vvell, vvill find there such a
 fury of pride, that to prefer his owne *Puntillo*;
 hee vvill not onely giue vvay, but euen be vvell
 content, that Gods honour and reuerence be
 publikely, and most outragiously beaten downe
 and trodden vnder euery Villains feet.

Conclude vvith due horroure of so gteat a
 crime; & then admire how Christians can dare
 to venture on such a blasphemy: reflect also
 somewhat on thy selfe, and I feare thou vvilt
 hardly defend all thy actions so clearly as thou
 mayst say. *Innocens ego sum. I am innocent.*

✚ Consider fourthly the dammages & hurts,
 that an ambitious man incurreth by seeking his
 owne honour, and preferring it before Gods.
 For first, he breaketh and confoundeth the na-
 turall and settled order of the vvhole Vniuerse, in
 drawing all other creatures to honour and exalt

him onely; and so to decline from the honour of God; for vvhich onely they vvere all created and ordained. And this is the root of all the confusions in the vworld, and maketh it next neighbour to hell; *Vbi nullus ordo sed sempiternus horror inhabitat. VVhere no order, but euerlasting horreur inhabiteth.* Next it leadeth him to his owne vtter perdition and ruine; for vvhereas God hath reserued all honour and prayse for himselfe, and hath allotted to man his share of profit, and commoity; foolish man by intrenching vpon vvhat belongeth to God loseth also all, that might be his owne; for by affronting & putting himselfe in this distance vvith God, he depriueth himselfe of all, that he might otherwise receiue from Gods fauour and goodnes; that is, of all that is any vvay good: and vvhat then remaineth for him, but all that is euill, blindnes, misery, and endlesse destruction?

Conclude to be a vviser Merchant, then to destroy the vvhole vniuerse, and thy selte vvith it: giue to God and to his creatures their due, that is, honour him in all, and then be confident that both they vvill willingly serue thee: and God no lesse bleesse, nay honour thee too.

5. Consider fifthly, how the vaine glorious man buildeth the honour he pretendeth vpon the flitting sand of his owne nothing, *Nisi quod acceperit; but vvat he hath receiued;* and being voyd vvith in of reali vertue, yet hunteth after the fume and vvind of other mens opinions; and so in fine can be compared to nothing better,
then

then to an empty bladder, filled vvith the breath of an other mans mouth; vvhich is againe as soone emptied, as at first filled: not obseruing, poore vvretch, hovv in the *Interim* he loseth *Oleum & operam, his labour*; for let him neuer hope to be able to erect and establist his ovvne honour in opposition to Gods honour: alás what can Nothing doe against omnipotency? no, no, here is verified *litterallie* that saying; *Accedet homo ad cor altum, & exaltabitur Deus*; man shall come to a deepe hart, and God shall be exalted; man may grow proud in his heart, but in the end onely God shall be exalted; for he onely can and vvill sustaine his ovvne honour & glory *In sacula saculorum. Amen.* And vvhat then remaineth for the proud man's lot, but eternall confusion, ignominy and shame? for as he, that honoureth God, shall in the end be eternally honoured by him; so he, that here seeketh no honour but his owne, shall be eternally confounded, shamed and affronted; neither shall all the fire of hell ever purge him of it.

Conclude vvith a finall and settled resolution, vvtterly to reuounce selfe loue and selfe honour, as the vipers, that consume the bowels of our soule: vvhensoever others shall prayse thee, or vvhen thy owne heart shall approue thy vvell doing; pause not there, but presently vvith a quicknes of spirit say; *Non nobis Domine, non nobis, sed nomini tuo da gloriam. Amen.* Not to vs, ô Lord, not to vs, but to thy name giue the glorie. *Amen.*

AN APPENDIX.

Of the state and vocation of a Scholler and
Priest Missionary, or Seminarist.

IT is common and naturall to all men, to
prayse and set out their owne trade and pro-
fession, vvhatsouer it be; and the reason is,
because no man vvill be thought by others to
haue made his choice of the vvorse. Hence are
those as vaine, as endlesse disputes euen among
the professours of spirituall perfection, vvich
of them may in right challenge the precedenee;
Hic pugnant, hic praelia miscens; here strifes,
there contentions; fighting for the sound or sha-
dow, and letting sinke the substance and obliga-
tion, as it is much to be feared. Wherefore omit-
ting all strife of comparisons, let vs nakedly and
humbly consider a little the state, condition, and
obligation of those that study & are bred vp in
our English Seminaries, and are from thence
sent in Apostolicall Mission for the conuersion
of their poore Country; and to this haue obliged
themselves by a vow ratified with a solempne
oath *Coram Deo & hominibus. Before God, and*
men. For this alone is the foundation, institution
and practice of all our English Colledges, be-
ginning from that of Doway (the Mother of
them all, and the very first after the Coun-
cell of Trent) to this of Lisbo her youngest
child and daughter.

THE

THE FIRST MEDITATION.

*Of the excellency of learning and con-
sion of a Scholler.*

1. **C**onsider first, how learning being the ornament of the mind, must as farre exceed all other qualities or faculties of the body, of beasts or of other creatures; as the minde or soule of man surpasseth them all; which is without proportion. Hence it is that schollers haue the preeminency aboue all other sort of men; for there is no man, but laughs at a foole, how rich so euer; and in his heart respects a scholler, though neuer so poore, admires his discourses, and willingly submits his iudgement to a schollers opinion; looking on him as on a creature of a higher ranke or Species: this made Seneca say: *Philosophia etiam apud pessimos honor est nunquam tantum conualescit nequitia, ut non philosophia nomen venerabile & sacrum maneat: Philosophia is honoured even by the worst: neuer doth wickednesse soe much preuaile, that the name of Philosophie should not be sacred and venerable: and the Poet; that Sapiens uno minor est Ioue, diues, liber, honoratus. The wiseman is inferiour to none but Iupiter, he is rich, free, and honoured by all. Princes Governours, and Magistrates are thought to know more then other men; and if they be so, they are truly esteemed; otherwise no: hence Plato*

thought learning as necessary for a Prince, as is the soule for the body. Neither regularly can a scholler be poore, in case he seeke after riches & contemne them not; for surely he hath a great aduantage ouer others in the Theoricke; so that a little industry sufficeth to make the practicall compieat.

Conclude to thanke God Almighty vvith all thy heart for placing thee in the ranke of schollers and resolute to be constant in it; let not idle and sitting fancies of, I know not vvhat, cast thee downe belowv thy selfe; a fevv yeares vvill serue to place thee *In apice humanitatis. In the full height of learning.*

1. Consider secondly the true happines and content a schollers life hath aboue all others: looke about the vvorld a little and obserue the restlesse toyles, clamours & miseries of all other occupations, trades & callings from the highest to the lowest, from the King to the cobbler: euery one complaineth of his state and calling, and vvisheth he had vnderaken some other: onely the scholler knowveth no other, vvith vvich to change, if he haue but tasted a little of the quietnes and syweetnes of his ovvne; being most free from that common plague, called proper interest, the source of all contentions and miseries. The pleasure of learning is most pure and Ethereall; most constant, gathering strength vvith her increase: finally most secure and honorable, vvithout any danger of foule diseases, blemish of fame, or breach of friendship: vvhereas all
other

other pleasures are grosse, tumultuous & sordid; most short and fraile; soone cloying the appetite, *Et nauseam prouocantes*: and, prouoking loathsome-nesse: and lastly all of them most hurtfull to the body, dangerous to our credit; and all most impossible vvith true friendship, the onely ieuell of this mortall life: and yet hardly found in her ovvne purity and lustre but amongst schollers:

Conclude to enjoy the fullnes of happines, that God hath cast into thy hands: and pity rather then enuy those, vvho like blind moles lye rooting vp the pleasures of corpulent dregs: ply hard the cultiuating of thy mind; that thy delight may euer goe increasing: thinke not of change, till others assure thee, of a condition better then thy ovvne; that is, change neuer.

3. Consider thirdly the admirable excellency and prerogatiue of sacred Diuinity. All other arts and sciences are either speculatiue or practi- call; but Diuinity is both together; her specula- tiue part rayseth, or rather ingulfeth and drov- neth the vnderstanding in the hidden mysteries of the Eternall-Deity; and lodged as it were *In sinu Patris, in God the Fathers bosome*, pleaseth her selfe in the search of those vnconceiuable Processions; vvhere to lose her selfe, is her grea- test delight and her best knowvledge. Hence shee taketh her flight vvith more ease thorough the vvhole created machine, vvith the beginning, causes, gouernement, effects and finall period of the vvhole Vniuerse. O, *quid magis animum*

*trahit, quàm tanta veritas? O vvhhat more allu-
retb the mind, then soe much veritie? Her practi-
call part, doth regulate and order all the actions,
operations and courses of mans life, from the
highest to the lowest; none escapeth her: shee
settleth and secureth the mysteries of our Faith,
shee teacheth howv to bridle our passions; howv
to comply vvith that our three-fold duty, tovv-
ards God, our neighbour, and our selues; finally
shee alone maketh a man free & exempt from
subjection to others, in all vvhat belongeth to
a man O *sapientia Altissimi*, O vvisedome of the
highest; howv vvell did Salomon prefer thee
before Kingdomes, siluer, gold, precious stones
and health it selfe? *Diuinum lumen, & celestis
ardor. Divine light, and heauenlie brightnesse.**

Conclude vvith humble thankes to the diuine
mercy. *Que eduxit te de tenebris in admirabile
lumen suum: vvwhich brought thee out of dark-
nesse into iss admirable light.* The more thou art
exalted, the more humble thy selfe, least thou
offend against the first principles of this science;
towit; *Solus Deus est Ens à se, omne aliud ab illo.*
Only God is from himselfe, every thing else from
him.

4. Consider fourthly the dominion & com-
mand, that sacred Diuinity hath ouer all other
estates, arts and sciences vvhatsoeuer; all stoop
to her, all consult vvith her, all expect her defi-
nitue sentences; especially in matters of greatest
importance and highest consideration. Of her
doe Kings and Princes learne *Quid licitum, quid
honestum,*

beneficium, vbat is lawfull, and vbat is honest, in their politike affaires of peace or war; & and how secure and glad are they, if the consent of Diuines fauour their designs? Next the Ciuill Magistrate and Lawyer consult vwith the Diuine vpon the meaning, vnderstanding & application of the first and head principles of the lawes. vvhich they professe. The same passeth vwith Masters of families, Citizens, Merchants &c. from hence doe they learne their obligation towards their parents, wiues, children, fellowes and seruants: hence must Merchants fetch that golden Rule of *Æquum* and *Iustum*, right and reason, vvhich so much concernes their eternall saluation, in that most dangerous and ticklish occupation they professe. This makes sacred Diuinity an absolute Lady and Princesse of the life of man; and the Professours thereof how poore soeuer, yet truly esteemed, honoured & reuerenced.

Conclude to imploy this *Donum Dei this Gift of God* to the good of all men, for vvhich end he hath bestowed it on thee. Take heed thou deceiue not pboore soules, vvhich shall aske thy counsell, by thy malice or ignorance; for if they perish by thee, their blood vwill be required at thy hands.

THE SECOND MEDITATION.

Of the state & dignity of Priesthood.

1. **C**onsider first that the excellency of a Religious state hath been, these last ages, so much famed for the onely state of perfection; that the Uulgar sort now a dayes, and some ignorant persons in particular, dare prefer it before the most holy state and function of Priesthood; to the great dishonor of Christ & his Ministers; and contrary to the sense of the Catholike Church vvith all her Doctours, and Diuines as well Religious as Secular; vvho all teach and acknowledge *Statum Sacerdotij sublimiorem esse statu Religionis*; The state of Priesthood to be an higher state then that of Religion; & to the prooffe of this doth S. Thomas alleadge these vvords out of S. Denis: *Monasticus ordo debet sequi Sacerdotales ordines & ad eorum imitationem in diuina ascendere*: The Monasticall order must follow that of Priesthood, and by imitating it increase its deuotion. S. Ignatius also sayth; *Sacerdotium est apex bonorum omnium quae sunt in hominibus*: si quis ergo Sacerdotes inhonorauerit, Deum inhonorat, & Dominum Iesum Christum primogenitum omnis creatura. Priesthood is the highest of all perfections vvhich are found amongst men: vvho soeuer therefore shall dishonour a Priest, dishonoureth God, and our Lord Iesus Christ the first-borne of all creatures.

For

For vvhich this generall reason may at present suffice; that the power and function of Priesthood is the greatest vpon earth; as being ouer the body of Christ, both naturall and mysticall: and its state is also made perpetuall by a Sacramentall Character; vvhich Religion hath onely by a solemne vow; and for spirituall Hierarchicall power, she hath no more of her selfe and vvithout priuiledge, then a Laike; and so is both vvayes farre inferiour to Priesthood.

Conclude, if thou hast liued hitherto in the common ignorance of the vulgar; to open a little thy eyes and looke vvith a better aspect vpon holy Priesthood; and prepare thy heart vvith humility to make further search into the great and diuine mysteries inherent and annexed vnto it.

2. Consider secondly; and before vvee enter into further particulars, ponder and imprint in thy mind these vvords of the mellifinous S. Ambrose, and be confident that in him speake all the rest of the Fathers. *Audite me*, quoth he, *beatissimi Patres, & si dignum ducitis, sanctissimi Fratres: audite me stirps Leuitica, germen Sacerdotale, propago sanctificata, Duces & Rectores gregis Christi; audite me rogantem vos, pariter & timentem; & honorem Sacerdotalem demonstrare volentem; ut cum honoris vobis prerogatiuam monstramus, merita etiam congrua requiramus; dignum enim est, ut dignitas Sacerdotalis prius noscatur à nobis, & sic deinde seruetur à nobis. Hearo me, you most happie Fathers, and my most*

most holy brothers, if you thinke it meete: heare me ye leuiticall stocke, ye priestlie race, and sanctified lineage, ye Guides and rulers of Christ's flocke; heare me asking you, as vuell feare full as desirous to declare vnto you Priestlie honour; that vvhhen we demonstrate vnto you the prerogative of that honour, we likewise require proportionable merits; for it is fitting, that the dignitie of Priesthood should first be knowne by vs, and soe then be conserued by vs. Thus farre his prologue; then thus he goeth on. *Honor igitur & sublimitas Sacerdotalis nullis poterit comparationibus adaequari: si Regum fulgori compares, longè erit inferior, quàm si plumbi metallum ad auri fulgoram compares; quippè cum & illas Regum & Principum colla submitti genibus Sacerdotum. Nihil est in hoc saeculo excellentius Sacerdotibus, si quod sumus professione, actione potius quàm nomine demonstramus, ut nomen congruat actioni, actio respondeat nomini: ne sit nomen inane, & crimen immanè; ne sit honor sublimis & vita deformis, ne sit deifica professio & illicita actio.* The honour therefore and dignitie of Priesthood can & with noe comparison be paralleled: if you compare it to the splendour of Kinges, that is more inferiour to it, then is lead to Gold; since you may see Kinges & Princes neckes subiect to the knees of Priestes. Nothing is there in this vvhorld exceeding Priest, if we demonstrate by action rather then name vvhac we professe, that the name may agree vvhith the action, and the action, corresponde vvhith the name: least the name be bare, and the crime great, lest the honour be high.

high, and the life deformed, least the profession be Godlie, and the exercise of it uncomelie. Where obserue, that the holy Saint no sooner beginneth to set out the dignity of Priesthood, but speaketh presently of the obligation annexed vnto it: vvhence.

Conclude vvith no lesse feare then esteeme of so great and diuine a dignity; for *Hoc medio insignimus ibis*: In this middle vvay thou vvilt goe safe: by feare and humility thou mayest temper the soaring height of Priesthood: vvich as S. Chrysostome sayth; *Peragitur in terra, sed in verum celestium classem referendum est*, is performed on earth, but is to be referred to the classe of heauenlie thinges.

3. Consider thirdly, how *Sacerdos est medius inter populum & Deum*; the publike Mediatour and Embassadour betvvixt God and Man; offering vp to God the common vowes, sacrifices, and petitions of the people; and againe bringing downe from God vpon the same people all heauenly blessings, fauours and graces. The first part of his office, towit, *Vi constituitur pro hominibus in ijs qua sunt ad Deum, vt offerat dona*; As he is constituted for men in those thinges vvich are in order to God, that he might offer their gifts; inuolues two principall dignities, the one is of a publike Master and Doctour, to teach the people their duty, seruice and Religion towards God; for *Labia Sacerdotis custodient scientiam, & legem requirunt ex ore eius*: the lippes of the priest shall keepe knowledg, and the

law they shall require from his mouth: by this title he surmounteth all other Professours of vvhhat sciences or arts soeuer. The other dignity is, that a Priest is *Princeps Sacrorum*, the disposer of all holy thinges. Ordering & commanding all that belongs to the rites and ceremonies of the common Religion; which authority as farre surpasseth that of Kings and ciuill Gouvernours, as doth the obligation of the people towards their God exceed that towards their kindred or country; vvhich hath small proportion. Moreouer the Priest's busines is to treat *De bonis & malis animæ*, of the good and euill of the soule, as sinne and grace for the present; and of heauen and hell, glory and damnation for the future Eternity. O stupid perversity, that canst compare any vwordly dignity or authority vvith Priesthood! thou mayst as vveill compare a moment of our time vvith Eternity.

Conclude to honour a Priest from thy heart; and how high soeuer thou art in the vworld, acknowledge him aboue thee: and how wise soeuer thou seemest harken to his aduice, in vvhatsoeuer belongeth to God.

4. Consider fourthly how a Priest by the second part of his office, towit, as he is Gods great *Administrator & dispensator mysteriorum Dei*, the administratour & dispenser of the mysteries of God, distributing to all the vworld the treasures & riches of heauen; beareth with him an vnspokeable authority and excellency, so farre aboue the rest of men; as that the vast Ocean doth not
more

more exceed small ponds or lakes in abundance of waters; nor the sunne more dazeil a vva-
 taper in brightnes; nor the vvhole Element of
 Fire more overcome our poore sparkes or coales
 in the vigour of heat; then doth this supreme
 dignity and prerogative of Priesthood surpassie
 all other sublimary Power vvhatsoeuer: for what
 are humane Potentates, but commanders of
 some poore parcell or corner of the earth, in
 things of these inferiour and materiall Elements
 &c. but Priesthood is an vniuersall command &
 supremacy over the vvhole earth, *Quanta*
quanta est: how great seuer it be: and in mat-
 ters of Eternity and immortality, aboue the
 vvhole sphere of Nature; and reaching dovvn
 vnto vs *Plenitudinem Diuinitatis, the fullnesse of*
the diuinitie, as farre as the passion of the Sonne
 of God and the effusion of the holy Ghost can
 poure vpon vs. *Quanam obsecro,* quoth S. Chry-
 lostome, *potestas hac una maior esse queat? Pater*
omnem potestatem dedit Filio; exterum video ean-
dem ipsam omnifariam potestatem à Deo Filio Sa-
cerdotibus traditam. VVhat power, I pray you,
 can be greater then this? the Father gaue all power
 to the Sonne: yet I see that same vniuersall power
 to be geuen to priests by God the Sonne.

Conclude vvith due admiration of the digni-
 ty, thou art called vnto; but yet faint not, feare
 not; *Deus qui vocauit, idoneum faciet:* God who
 hath called thee, vvill make thee fitt: onely giue
 thy selfe vp vvholly into his hands; and then
 commit thy selfe and all to his diuine sweetnes.

5. Consider fifthly *Duas illas clauas Sacerdotij*, that double power of Priesthood ouer the Naturall and Mysticall body of Iesus Christ. That a poore, silly, nay sinfull man, *Eo ipso* meereely that he is a Priest, can and doth, vvhhen and as oft as he please, vvith foure vvords call downe from the right hand of his Father, the Eternall Sonne of the Omnipotent God of heauen; haue and keep him in his power, in his hands, in his breast; deliuer him, to vvhom he please, though to the Jewes againe; and to vvhom he please, deny him, though the Angells should desire him: and how? *Obediente Domino voci & dispositioni hominis*; Our Lord obeying to the voice, and disposing of man; so that the heauens vvill sooner fall, then he faile, in this his obedience. O most great and good God! vvhen comes it that a slaue so commands his Lord? vvhat hath rayssed him so high, or brought thee so low? *Obstupescite Celi super hoc*. Be astonied ye heauens vpon this. The Virgin Mother had the priuiledge but once to conceiue him in her purest wombe; being notwithstanding such a Lady as shee was: and I and thou, being iuch wretches, as wee are, can (let me once say so) command him every day. O see, not Men, Kings, or Monarchs, but the Thrones, Powers and Principalities of heauen fall prone at the feet of a Priest; vvwhether more to adore their God in his hands, or the Priestly power it selfe; truly I cannot so easily resolute: *Est enim splendore illorum quiddam vtilitatis, imperso potentius.*
ordine

ordina excellentius, & Diuinitati vicinius. For it is some thing more bright then their splendour, more mightie then their pouwer excellling each their order, and nigher to the diuinitie.

Conclude vvith a totall confusion and rapture of thy soule: but stay not there; looke vpon the heauens, the Angells, the Virgin Mother; hope at least to imirate their purity: turne then to the Sonne of God; and see if thou canst be euer any more proud or disobedient to thy Superiours.

6. Consider sixthly the other power of Priesthood ouer Christ's Mysticall body; the power towit of forgiuing or retaining the sinnes of the vvhole vvorld. O Christian and true-belieuing soule; wonder now no more, that the holy Scriptures giue to Priests the titles of Angell, Sonnes of God, nay of Gods; *Ego dixi, Di estis: I saide, you are Goddes*: for vvhereas now every Priest doth really and efficaciously forgiue sinnes, vvhensoever he sayth: *Ego te absoluo; I absolue thee*: and againe, *Nemo potest dimittere peccata nisi solus Deus*; *None can forgiue sinnes, but only God*. O vvhat followeth lesse but that *Sacerdos est Deus. A Priest is a God*. Behold now this secondary and delegated Godhead, sitting in his iudgement seat ouer causes, not of hay & straw or such like trifles; no nor of this temporall life; but of the eternall life and death of the soule; vvhat treasons shee hath committed against her Creatour, iniuries against her neighbour, or indignities against her owne worth.

and this not by doubtfull or obscure *Probata & allegata*; Probations and allegations, but by *Simplicem & claram intuitionem conscientiarum*: A simple and cleare beholding of their consciences. *O stupendum!* O vnder so, see, Princes, Politicians and priuy-counsellors come creeping on their knees, to discover to a poore Priest the most hidden secrets and mysteries of their Arts: *Et quod Sacerdos aperit, Deus non claudit, nec aperit quod Sacerdos claudit, sed eum tradidit in manus eius.* And vbat a Priest openeth God doth not shutt, nor open vbat a Priest shultereth: but hath deliuered heauen into his handles. And vwill any man that beleeueth and considereth this, esteeme any other dignity, or feare any other power but this? sure no man is so mad.

Conclude thou to inuoke all the powers of heauen and earth to praye that great God, *Qui dedit potestatem talem hominibus, vuko gaue such power to men*, looke out for knowledge, prudence and charity; *Vt facias iudicia iusta & recta coram Domino.* That thou may'st doe iust and right iudgements before the Lord.

7. Consider seuenthly the great obligation a Priest hath to sanctity and all sort of vertue; vvhich by good consequence must be according to the degree he hath receiued of dignity & excellency, vvhich as vvee haue seen, is the greatest vpon earth: and according to the strict account that vwill be demanded of him, vvhich also vwill be the greatest amongst men; the greatest therefore about all other sorts of men, must be the

be the sanctity, vertue and purity of a Priest: correct therefore in thy selfe and others, that most commonly receiued, yet most erroneous conceit, that secular Priests are not bound to seeke perfection, but onely religious men; so cry the ignorant sort, but no man of learning or vnderstanding dare affirme it: read Molina *Tract. 2. de Sacerd.* vvhether out of S. Chrysostome he bringeth the comparison betwixt a monke and a Priest: *Monachorum certamen ingens & labor multus est; verum si conferre qui volet instituti illius similes cum recte administrato Sacerdotio, certè tantum esse inter illa dua discrimen reperiet, quantum est inter priuatum & Regem.* The exercise of monkes is great, and their labour much, but if any one would compare the laboures of that institution with rightly administred Priesthood, truly he shall find as great a difference betwixt those two, as is betwixt a Priuatem an and a King. Nay he placeth the sanctity of a Priest amongst that of Angells: *Necessè est Sacerdotem sic esse purum, ut si in ipsis caelis collocatus, inter caelestes illas virtutes medius staret.* It is necessarie that a Priest be soe pure, as that if he were placed in heauen he would stand in the midst of those beauenly virtues. The same teacheth S. Denis vvith all the Fathers and Doctours. Whatsoeuer holines therefore can be required in liuing men, the first and most obliged vnto it, is a Priest; & of this assure thy selfe.

Conclude on the one side vvith great feare of thy selfe, because as a holy Pope sayth: *Vniuersus*

computandus est. qui est honore prastantior, nisi etiam praeceat scientia & dignitate: He is to be thought most vile, vvho excelleth in honour, vnles he likewise excell in knowvledge and vvorth; yet on the other side be confident in God almighty; Non deserit nisi prius desertus; he leaueth not, vnles he be first left, but giueth allwayes grace according to the charge, he imposeth.

THE THIRD MEDITATION.

Of the state and obligation of an Apostolicall or Missionary Priest.

1. **C**onsider first, that Missionary or Apostolicall Priesthood is the highest dignity vpon earth; vvhole end being the conuersion of soules, is in part the same, for vvwhich the Sonne of God became man, and for vvwhich the twelue Apostles were by him dispersed ouer the whole world: and, as the Cardinals *De propaganda fide* haue declared, *Est prastantior sine Religionis; Is excellens the end of Religion; vvho giue alio the reason; Nam inter diuina opera diuinissimum est ad salutem animarum cooperari.* Neither can any man vvith reason doubt hereof, vvho considereth that diuine charity is the forme and life of euery spirituall state and profession; that is, loue of God and our Neighbour: both vvwhich loues the state of Mission doth require in the highest degree; hence our Sauour demanded thrice of S. Peter, *Amas me?*

me? louest thou me? and then, *Pasce oues meas. Feede my sheepe.* For the first part of his function is. *Euangelizare, to Euangelize,* that is, to be the head and master of contemplatiues; the second is, *Gubernare animas; to rule and gouerne soules;* that is, to teach the ignorant, and correct the faulty: *Nullum,* quoth S. Gregory, *Deo omnipotenti est tale sacrificium. quales est zelus animarum:* There is noe such sacrifice can be offered to the omnipotent God, as is the zeale of soules: Neither feare that preaching or teaching doth any way hinder the contemplatiue part; *Non enim impedit, sed extendit charitatem:* For it doth not hinder, but extend charitie: witnes the Apostles, who euer ioyned Mary and Martha in one.

Conclude to humble thy soule before God for calling thee from nothing, to be a pillar in his Church, and a champion in his battles: whet vp thy courage, preserue and increase in thy heart this diuine flame of charity; and let thy workes and fingers *Stillare primam myrrham eius. Distill its principall myrrhe.*

2. Consider secondly, how many tyes & obligations thou hast, to goe on in the enterprise begun; towit, the conuersion of thy Country: the first is, that thou hast obliged thy selfe vnto it, by a firme and solemne oath, vvhich is stronger then a vow, vsed by Religious men; for as much as this kind of oath includeth both a promise, vvhich is the substance of a vow, and also the calling of God for a vvitness; and God himselfe hath oft vsed to confirme his owne promises.

mises vvith an oath, so to make vs esteeme them the surer and stronger. Thy second obligation is of justice, first on thy owne side for hauing receiued thy breeding and education in vertue and learning, vpon the condition and contract of assisting the conuersion of thy country: next on thy countreys side, vvhich is in a spirituall extreame necessity and in imminent danger of eternall damnation vales thou and such others assist her; if then for a temporall necessity of our Parents vvee may & ought to forsake all other obligations to relieue them, how farre more are vvee bound to prefer the spirituall necessity of our country before all other voves, vvhatsoever are incompetent vvith it? Neither thinke that because thou art bound to this by oath & justice, thou dost therefore lesse out of charity, as some sophisters talke; for the order of charity is, to be greater there, vvhere justice and duty vrgeth most.

Conclude as thou art the first in strictnes of duty and justice, so to let no man goe before thee in the great worke of thy country's conuersion: beg daylie of God *Zelum animarum*: the zeale of soules, consider sometimes how much God valueth a soule, *Ita vt Vnigenitum daret. Soe much that he vvould giue his only-begotten Sonne.*

3. Consider thirdly rhe conditions and difficulties of thy state; and deceiue not thy selfe; it is not to returne into thy country, and to liue among thy friends at thy ease and content; nor

to haue all things provided to thy hand as in Colledges; no nor to be supplied in thy necessities out of the common stocke, as the Religious are: but to liue in perpetuall hazard of thy life and liberty from the lawes and Ministers of thy native soyle; euer most ready to surrender both *Pro Christo & amico*: For Christ and thy friend; next for thy personall necessities, to find thy selfe all alone, wandering from place to place without any certaine abode to put thy head in; & how many sleight putt-offs, or at the best, dry welcomes art thou to meet with! how many pretences of dangers & teares will againe hasten thee out of doores! none but vvhoe haue had the experience can truely conceiue it. Finally if thou comest to want thou must euen sit downe with it, for ought I know; and practise that pouerty, vvhich others professe, and feelee not; but are on all sides assisted, respected an honoured; nay will be the first shall worke thee out of harbour, if good lucke haue any vway accommodated thee.

Conclude not to be dismayed for all this; *Sed scias viam vita te ingredi*; but know that thou enterest the vway of life; vvas not this the life of the Apostles and of Christ himselfe, *Qui non habebat vbi reclinaret caput?* vvhoe had not vvhether to repose his head: & resolute to thinke nothing honorable, nothing Apostolicall but this vway; least thou hazard the honour of Christ and his Apostles, vvhoe know no other: let others talke as vaine gloriously

as they will, all will proue but wind.

4. Consider fourthly the great difficulty of this entreprife of soules: the charge is twofold; *De malis bonos facere; & iam factos conseruare: to make good men of ill, and to conserue those that are made:* O vvhhat an impossibility is it, to perswade vworldly and carnall men to forsake their sensuall pleasures for others, not onely inuisible, and to them meereely imaginary or phantasticall; but also quite opposite and destructive of those, they doe surely and quietly enjoy! guesse somevvhat, by the stiffness vve see men haue in a preconceiued opinion, though purely speculative, and no vvay concerning their good or harme. Againe the meanes vvee vie, are not abouundance of miracles as in the Apostles time, sufficient to strike and mollify the hardest hearts; but reasons very speculative, & authorities of no credit vvith them: neither are those wee must deale vvith, rude and simple people, whom at least a faire flourish or discourse might allure; but most subtile, crafty & beaten to all thy arguments; and vvho from their mothers breast, are taught and forewarned not to belieue a Papist nor Priest, for that they are impostars, and deceiuers, nay murderers, traytours &c. O vvhhat hope, vvhhat helpe in such an encounter? truely none but from God and confidence in him. Now hauing by Gods mercy gained any to the truth; to conserue them in it, is the second taske, as hard as the former; for all the lawes of thy country both Ciuill and Ecclesiasticall

fasticall are strongly against both thee and thy Conuertit's, threatening vtter ruine and death to both: neither hast thou any meanes left thee vnder heauen, but vvhath is purely spirituall or *In foro interno conscientia*: In the secreesse of thy conscience: a slender thread to hold so great a vveight

5. Consider fifthly, or rather make a strong and finall resolution vwith thy selfe out of all the points hitherto pondered; first to make a true and settled esteeme of the Estate and vocation God hath called thee vnto, towit of a scholler, Priest and Missionary; that there is none in the vvhole Christian Church more worthy, more honorable, or of more perfection; as hath been shewed in particular; & vvhathsoeuer other men pretend or talke, preserue thou this certainty in thy breast: but by, no meanes be contentions vwith any; it cannot but breake peace and charity. Next resolue, *Honora re officium & dignitatem tuam*; to honour thy office and dignitie; that is, setting all other cares, thoughts and employments aside, to apply thy selfe vvholy. *Quantus quantus es*, as far as thy abilities permit thee, to get here in the Colledge those two talents of vertue & learning, so precisely necessary for thy state, and the vvotke thou aymeest at: O miles Christi, o souldier of Christ, be not deceiued vwith flatteryes; be not tyred vwith prayer & study; be not dismayed vwith the poore & small difficultyes, that can here happen vnto thee: alas they are not so much as flea-bites to what poore

worldlings groan vnder; or to those which thou thy selfe must hereafter encounter vvith. Get vvhat learning thy ability & industry can bring thee to; in thy prayers and Meditations be assiduous and permanent; and in them ayme euer at the loue of God and thy neighbour, that *Gemma celestis*, that *Donum Spiritus Sancti super omnia dona*. That heauenlie Gemme, that gift of the holy Ghost vvhich is aboue all Gifts. Finally in all things obey thy Superious, keep peace vvith thy fellowes, what soeuer it cost thee; and vvhatsoeuer thou seeest good and vertuous in others, striue vpon occasion to imitate it; but vvhat thou seeest amisse, let it be to thee a warning to auoyde the like. *Hac si feceris, habebis multa bona. & in futuro vitam aternam. Amen.* This if thou vvilt doe, much prosperitie shalt thou haue in this life, and in the future life euerlasting. Amen.

A CONCLVSION FOR THE WHOLE YEARE.

*How to examine our progresse and renew
our purposes and resolutions.*

CORpus, quod corrumpitur, aggrauat animam & deprimis sensum multa cogitantem; The bodie that is corrupted burdeneth the soule, and presseth downe the understanding that thinketh many thinges; the bad inclinations of our fraile nature lye heavy vpon our soules,
and

and draw them still downewards; if wee strue not oft times to lift them vp by maine force of resolution. For this purpose, besides our daylie exercise, and aspirations, vvhich are as short flights of our soules; it is most requisite once a yeare at least to make a serious & general suruey of our spirituall profit and progresse; and then to renew all our good desires and purposes, that so with new life and courage wee may, *Procedere de virtute in virtutem usque ad montem Dei*: Proceede from virtue to virtue euen to the mountaine of God. least on the contrary by sloth and negligence vve suddenly tumble downe to our first state, or rather into a farre worse: for spirituall falles haue this property, that they cast vs allwayes lower, then was the state from which vve ascended vp to deuotion.

*These must begin to be read on the 16.
of August at night.*

THE FIRST MEDITATION.

How to examine our spirituall progresse.

1. **C**onsider first, and call to mind the protestations or at least good purposes thou mad'st at thy first coming or dedicating thy selfe to the seruice of thy Lord God: the first was, vtterly and for euer to detest and abhorre all kind of mortall sinne: the second was to dedicate thy body, soule, heart and all that thou hast to the loue and seruice of God: the third

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was,

was, that if it should happen vnto thee, to fall into any sinne or illaction, te procure immediately to rise againe by Gods grace: all most vvorthy and noble resolutions. But to vvhom are they made? to vvhom vv ere they offered? to no other then to the Eternall God of heauen, thy Soueraigne Lord and Maker; in the presence of the most B. Virgin Mother, and the vvhole Court of heauen, both Angells and Men; with the solemnity that is there vvont to bee *Super vno peccatore penitentiam agente. Upon one sinner that doth penance.* O my soule remember vvith loue and gratitude, vvith vvhat sweetness thy God did preuent thee, and call thee out of a country drowned in sinne and heresie; and leauing millions behind, as good or better then thy selfe, made choise of thee to be his child & darling; and that in thy young age before sinne and the vvorld had taken possession of thy heart: ah vvhat felicity is it, to learne quickly, that vv which vve cannot know but ouerlate?

Conclude vvith humble thanks to thy good God for so gracious a fauour, and so timely a calling thee to his seruice: pitty and pray for those, that are yet behind, that the same mercy may touch them which hath be fallen thee most happily.

2. Consider secondly the effects, vv which by Gods grace this vocation hath already wrought in thee; and I doubt not but thou shalt find a change and alteration remarkable in thy soule, comparing that vv which now thou art, vv with that vv which

vvhich thou hast been *Indiebus illis: here so fore:* do'st thou not account it a singular felicity and honour to know, how to talke familiarly vvith thy God by prayer? to haue an enflamed affection, or at least a great desire of the loue of God? to haue appeased and pacified many a troublesome passion, vvwhich did before vex and torment thee? to haue auoyded many sinnes & scrupules of conscience? to liue fenced, and as it vv ere hedged in from the dangers and occasions of sinne, neuer vvanting to those poore soules, that liue abroad in the vvide vvorld? and in a vvord, to haue so frequent vse of the most holy Sacraments, Penance and Eucharist; by the former healing vp the old soares of sinnes, and vviping away the daylie spots that may defile thy garment: by the latter vniting thy selfe to the soueraigne vvellspring of euer-during graces? O my soule these are great and inestimable fauours: *Et grandis mutatio dextera excelsi.* And a great change of the right hand of the highest.

Conclude and cry out, *Non moriar sed viuam,* & *narrabo opera Domini:* I vvill not die, but liue: and I vvill tell the vvorkes of our Lord: resolue to be euer humble and gratefull to thy swetest God: nothing els but ingratitude can now hinder thy finall felicity: take heed of taking any part of this honour to thy selfe; but thinke euer, vvhat thou vvert before God called thee, and account that thy ovvne.

3. Consider thirdly, & in particular examine how thou standest affected tovvards God, thy

selfe, & thy neighbour: and first towards God: how dost thou now looke vpon a mortall sinne? hast thou conserued a firme resolution neuer to commit any, vwhatsoever it should cost thee? happy soule if, thou dost so; for hereon is settled the foundation of a spirituall life. Next, how doth thy heart beare it selfe towards veniall sinnes? 'tis true, vvee cannot but now and then fall into them; but let that neuer trouble thee; vnles thou beare a speciall inclination & habituall delight to any in particular; for that must be rooted out. Againe, how affected towards the commandments of thy God? dost thou find them delightfull, sweet, acceptable as thy Sauour hath promised? O Christian soule, he that hath his mouth in tast, and a good stomack, loueth vvholsome meats and rejecteth the contrary. Finally, how doe spirituall exercises now saue vnto thee? dost thou loue and esteeme them? doe they not trouble and discontent thee? art thou glad or sorry, vwhen vpon a lawfull occasion they must be omitted? to vwhat sort of exercises dost thou find thy selfe most inclined? & if any in particular dislike thee, examine the cause and root of thy dislike; and cut it off.

Conclude vwith humble thanks to God, for vwhat thou findest thy selfe amended in; acknowledge his onely mercy for the cause: and, on the contrary side, confesse vnfainedly thy selfe for the sole authour of all that hath bene done amisse, and of thy small progresse in vertue.

4. Consider fourthly and examine how thy
heart

heart remaines affected towards God himselfe: takerh it pleasure in the remembrance of God? feeleth it a sweet delight in calling him to mind; as David did; *Memor fui Domini, & delectatus sum? I was mindefull of the Lord, and was delighted?* dost thou find a certaine promptnes & facility in thy heart to loue God? and a particular fauour in this his loue? doth thy heart recreate it selfe in meditating vpon the immensity, bounty and sweetnes of almighty God? dost thou amidst thy busines vwillingly admit a thought of thy God, vwhen it comes? & these are good signes of a true lover. Againe, dost thou find in thy heart a true desire of the outvard glorie of God? and art thou ready to doe somewhat for his honour and vvorship; for vvee knowv, that *Probatio amoris est exhibitio operis. The tryall of loue is in deedes.* Dost thou loue to talke of God, to discourse of his vvonders, to prayse and exoll his attributes? for vvhom can a louer talke of but of his best beloued? Finally, vvwhich is the finest touchstone of true loue, hast thou suffered any thing patiently for God? hast thou left any affection, or renounced any delight for Gods sake? & see in particular, vvhat thou hast in all this time forsaken for the loue of God? and blesse him for it.

Conclude according to the state thou findest thy soule in: but euer vvith beging of pardon for thy ordinary backwardnes in all these points? offer him vp afresh thy heart, to the end he may be the sole Master and Lord of it

In sacula saculorum. For ever and ever.

5. Consider fifthly, & obserue how thy heart standeth affected towards Iesus Christ, true God and man; hast thou a right esteeme of his greatness? and dost thou feelingly apprehend vvhhat meane those his vvords. *Data est mihi omnis potestas in calo & in terra? all power is giuen me in heauen, and in earth?* that he is sole and absolute Soueraigne of life and death; heauen and hell? that he is the source of all Gods blessings vpon vs? and that nothing, comes from God the Father, but *Per Dominum nostrum Iesum Christum? through our Lord Iesus Christ?* I doubt not but thou beleeuest all this, but dost thou feele it *Practice Practicallie* in thy hearts and not, as vvorldlings doe, looke vpon it as a thing a farre of, or in the aire? Next, takest thou pleasure in thinking on his sweetest life & bitterest death? if thou hast not this, thou art noe true louer of Iesus; but shewest onely a faire out side towards him. Againe, vvhat reuerence and respect dost thou beare towards thy good Angell and the rest of the Saints of heauen? but aboute all, to the Virgin Mother of Iesus? dost thou heartily honour her as shee deserueth? doe reuerence to her images, and to her name, vvhen thou hearest it? dost thou place great trust and confidence in her intercession? out aboute all dost thou endeauour to imitate some of her vertues, her purity, her humility, her ardent loue towards God? *Fac hoc & viues. Doe this and thou shalt liue.*

Con-

Conclude vvith an act of heroick loue towards Iesus Christ, and begin novv to loue him afresh; for so good is he, that he vvill presently meet thy loue vvith his, and a thousand blessings more: and forget no more his Lady Mother, but offer thy selfe vnto her for her meanest, but most humble seruant: this done, feare nò more, *Securus eris. Toota shalt be secure.*

6. Consider sixhtly, and examine hovv thou hast gained vpon thy selfe. and first hovv doth thy soule stand affected towards the vanities of the vvorld? canst thou find in thy heart to forsake them all for God's sake? dost thou find thy selfe *In preparatione animi in a readinesse of mind* to leaue earth for heauen or this vvorld for the next, at vvhat time or houre it shall please God to call thee hence? feele thy pulse vvell in this point. Next, dost thou keepe due order in the loue of thy selfe? that is, dost thou loue thy soule better than thy body? dost thou take as much paines to get vertue as temporall commodities? heauenly glory, as transitory honour? hast thou a tender care to helpe and cherish thy poore soule, vvhen she is spiritually sick or distempered? o forsake her not in that case, call for the physician and apply speedy remedies; eternity depends on her health. Againe, how dost thou esteeme thy selfe? better or worse than others? to appeare as nothing before God, is no great matter; for what is a flie to a mountaine, or a droppe of vvater to the Ocean? but to thinke equals our betters, & desire that others should

thinke the same, that indeed is a point of heavenly courage. Finally, how dost thou vse to talke of thy selfe in company, and of thy deeds? I suppose modesty vvill not let thee praise thy selfe downeright; but on the by, or at least giuing some occasion for others to praise thee; looke vvell into this, and if thou be free, *Perfectus es, thou art perfect*, praise God for it.

Conclude to humble thy selfe before God & man in all thy words and actions: to haue a care also of thy soule, the fairest pearle vpon earth; let others trim and foster their carcasses, but let thy sole care be to adorne & beautifie thy soule in the eyes of God and men.

7. Consider seuenthly, & search all the corners of thy heart, vvhat disposition thou findest there towards thy neighbour vvhom God commandeth thee to loue as thy selfe; that is to wish him the same happines in this and the next vvorld, as thou dost to thy selfe; not for this or that priuate respect, or more to one than the other; but to allequally, and for one and the same respect, because they are all created to God's image, and redeemed vvith his precious blood. See now how thou dost compiy vvith this precept: art thou kind, courteous, & friendly to all? dost thou wrong no man in thought, vvord, nor deed? in thought, by rash iudgements, contempts, groundlesse suspicions? in word, by detractions, calumnies, harsh language? in deed, by wronging his person, friends or estate? *O quis est iste, & laudabimus eum?*
fecit

fecit enim mirabilia in vita sua. O vvhho is this, and vve vvill praise him? for he hath done marvelous things in his life. But aboue all, how dost thou comply vvith that new precept of our Sauiour, *Diligite inimicos vestros &c.* Loue your enemies &c. this, this is the touchstone of a true loue; if thou find some of thy companions troublesome, harsh, intractable, canst thou yet affect them as vvell as thou dost the rest, vvho are louing, courteous and gentle toward thee? O if thy heart can truely say, Yes, how happy art thou? and yet know that till thou canst say so, thou art no true loue, neither of God nor of thy neighbour.

Conclude vvith great humility, seeing how farre of thou yet art from true perfection: inuoke the grace of God almighty, and the intercession of the Uirgin Lady Mother and all thy Patrons, for the gaining of this spotles pearle, the true loue of God and our neighbour.

THE SECOND MEDITATION.

Motives for the renewing of our good purposes and resolutions.

- i. **C**onsider first the fairenes and beauty of thy soule; vvwhose vnderstanding roundeth the vvhole vvorld vvith an Eagle's eye, and thence mounteth higher vnto the inuisible being of Angells, and neuer ceaseth till shee reach vnto the vnspeakable and incomprehensible

hensible nature of the Godhead; losing her selfe at length in that deepest, but also sweetest Ocean of Being. Besides this, shee hath a free-will, so absolute a Lady and Princeesse, that no pouer in heauen or earth can make her stoope or incline where of her selfe she listeth not; and yet so soaring, that the Diuinity it selfe escapeth not her embraces; for by loue she reacheth vnto God, and tyeth vp vvith him the true knot of euerlasting friendship. But aboue all pponder the capacity and vastnes of an humane heart, vvhoſe desires nothing vnder God can fill vp and satisfie; vvhoſe flight can find noe footing but in the Arke of Eternity: for tell me thou riotous soule of our Salomon, hast thou euer found a full and permanent content in the height of all thy earthly delights? alas! heare her vveary and tired voice, *Vanitas vanitatum, & omnia vanitas & afflictio spiritus. Vanitie of vanities, and all is vanitie, and affliction of spirit.*

Conclude to lift vp thy soule to her naturall pitch; shevv her that shee is immortall and heire of eternity, and teach her to direct her course that vvay: O my faire & louely soule; thou canst vnderstand and loue God himselfe; vvhy then dost thou entertaine thy selfe in things inferiour to God? thou maist pretend eternity and heauen for thy inheritance; vvhy then dost thou hunt after moments and molehills.

2. Consider secondly that onely vertue and deuotion can make thy soule to rest content in this vvorld, O vvhat excellent beauty is in them
make

make a comparison betwixt the louely vertues, and the hideous vices that be contrary to them: what sweetnes is there in patience, compared to reuenge? in meeknes, in respect of anger and frowardnes? in humility, in regard of pride and ambition? in liberality, compared to couerousnesse and nigardise? in charity, compared vvith enuie? in sobriety, in respect of intemperance &c. Vertues haue this excellency, that they fill the soule vvith an incomparable delight and sweetnes after she hath practised them: whereas vices leaue the soule exceedingly vwearied, tired and molested. And vvhy endeavour vvee not then to obtaine these pleasures, that haue no gall nor bitternes mingled vvith them? He that hath but a few vices, is not content vvith the delights they bring him; and he that hath many, is overburdoned by them, rent in sunder by their crosse and opposite inclinations; and finally, *Lassatus in via iniquitatis: vwearied in the vvay of iniquitie*: but he that hath a few vertues, hath a great deale of content in them; and by a sympathie and connexion of them; the more his contentment is, the more his vertues increase. O deuout and vertuous life, how louely art thou? how honourable? how delectable *Super omne aurum & sopaxion? aboue all Gold and sopaxins?* vvithout thee good is euill, and all pleasures bitter vnquietnes.

Conclude to embrace a vertuous life for it's owne sake, that is for the honour and content shee bringeth vvith her: proclaime a publike

hatred to all sorts of vice; and be not ashamed to professe thy selfe a seruant and champion of vertue, as thy onely Mistresse; cry alwayes to God vvith the Samaritane: *Domine da mihi bibere de hac aqua, saliente in vitam aternam.* Lord giue me to drinke of this vvater springing vp vnto life euerlasting.

3. Consider thirdly the examples of God's Saints of both sexes and all conditions: vvhat is it, that they haue not done, and suffered for their loue and deuotion to God? looke vpon the inuincible Martyrs; vvhat torments haue they not conquered and scorned, for the maintenance of their faith, and performance of their loyalties? but aboue all, those faire and flourishing Ladies, vvhiter than lillies in purity, more blushing than roses in charity, some at twelue, others at thirteene, fifteene and tventy; see how they endured a thousand sorts of Martyrdomes, rather than to renounce their sacred resolutions not onely in profession of faith, but also in the preservation of their virginity, and the exercise of other vertues. O good God, vvhat constancy, to our both comfort and confusion, hath that fraile sex shewed in these occasions? Againe, see the millions of glorious Confessours, as vvell in Cities and the throng of worldlings, as in Monasteries and deserts: vvhat immouable and vnconquered patience haue they shewed? how did they embrace their purposes of sanctity vvithout exceptions or reseruations, and went vvith them vvithout any tediousnesse or faintnes?

nes? neither thinke that they vvere by nature Angells or Seraphins, so to excuse thy selfe: no, no, they vvere fraile, mortall men as vvee are: they did all for the same God and by the same vertues; and vvee haue the same Sacraments & helpes, that they had.

Conclude then to re-assume a new courage and firme resolution in the seruice of God and the vocation thou art placed in: vwhen any storme ariseth against thee, lift vp thine eyes to heauen, and see the valour of those troupes before thee.

4. Consider fourthly the vnspeakable loue, vvhewith Iesus Christ our Lord suffered in the vworld so much, especially in the garden of mount Oliuet and the bitter place of mount Caluary: all that loue of his vvas for thy sake; by these many pangs and torments he obtained of God the Father good purposes and holy resolutions for thee: by the same afflictions did he moreouer purchase all things else necessarie for thy soule, to maintaine, nourish, strengthen, & bring vnto full growth and perfection all thy resolutions. O see how the deare heart of our Lord Iesus beheld thy heart from the tree of the Crosse and there in a manner fell in loue vvith it; and for loue of it obtained for thee all the good that euer thou hadst, or euer shalt haue; & amongst the rest, these good resolutions. O holy resolution! how pretious and nobly borne art thou, being daughter to such parents, as are the
• Ioue & passion of thy sweetest Sauour? & how

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carefully ought my soule to cherish thee, since thou hast been so deare vnto my Iesus? Alas, Sauour of my soule, thou did'st die vpon the Crosse to gaine me my vertuous resolutions, ah, doe me the fauour that I also chuse rather to die, than to forget or forgoe thee or them.

Conclude to doe so by the grace of God: looke hereafter vpon thy good purposes and resolutions not as on creatures of thy owne braine, subject euery houre to new change and mutability: but as on the dearest darlings of thy Sauour's breast; and as such esteeme, honour and maintaine them; *Et ducent te in vitam aeternam. And they will leaue thee to life everlasting.*

5. Consider fifthly, how as a woman, as soone as she is with child, prepareth her cradle-linnen, swathing bands, and with all bethinketh her selfe of a nurse for her child, which shee hopeth to bring forth, although it be not yet come into the world: euen so our Lord Iesus, hauing his goodnes pregnant and, as it were, great with child of thee, pretending to bring thee forth to saluation, and to make thee his daughter and heire, prepared vpon the holy Rood of the Crosse all that was necessary for thee, and for thy saluation; that is, all the wayes, all the graces, all the fauours, by which he conducteth thy soule, and will bring it at length to perfection. Ah my God! how deeply ought wee to imprint this in our memorie is it possible that I haue been loued, & so sweetly beloued by my Sauour, that euery step of his life & passion,
euen

even as he went to mount Calvary, sweating and fainting vnder his heavy Crosse, even then he went bethinking himselfe of my good and of euery one of these little occasions by which he hath drawne mee vnto him? how much ought vvee then to esteeme and how carefully to imploy all this to our owne benefit and commodity? neither was this care of his for thee *in generall* or *In confuso*; but so particularly, as though there had been no other soule in the vworld to take care of: this made his Apostle say, *Ipse dilexit me, & dedit semetipsum pro me. He loved me, and gaue himselfe for me.*

Conclude to be euer very vigilant & carefull to attend, entertaine, and follow euery illumination, in spiration or motion to good, vvhich thy Iesus shall dart into thy bosome: and craue hearty pardon for thy negligence hitherto in this point, vvhich importeth as much as the beginning of all our good.

6. Confidet sixthly vvith an especiall pondering and gratitude the first spring and originall source of all thy good, temporall and eternall; to vvhit, the infinite and eternall loue that thy Almighty God beareth towards thee: for thou must know and for certaine belecue that long before our Lord Iesus Christ as man suffered for thee vpon the Crosse, the diuine Maiesty did forecast thee in his all-seeing knowledge, and loued thee infinitely in his soueraigne goodnes. But vvhen, my soule, began this so great, so constant, so ancient a loue? sure long before J was

for it gaue me my first being; and so it is most free and franke, vvithout any desert of mine: againe, long before earth, heauen, Angells and all other creatures; for being shut vp in the breast of God, it must be of equall durance vvith him; that is euery vvay as eternall as he himselte is. *O antiqua veritas quàm serò te cognoui! ò aterna bonitas, quàm serò te amavi! O ancients veritie, how late haue I knowne thee! ò eternall goodnesse, how late haue I loued thee!* This loue then of God it vvvas, that from all eternity vvvas preparing, first my being, and then all other graces and fauours conducing to my vvell being and future saluation: among vvwhich the first vvère holy inspirations, and by them pious purposes and resolutions to good: vvithout vvwhich nothing goeth forward *In vitam eternam. Towards euerlasting life.*

Conclude to make great esteeme of thy good purposes, as coming from the fountaine of goodnes: know that all the vvorld is not worth one soule, and a soule is vvorth nothing vvithout good resolutions; leaue not then one good resolution for all the vvorld. Lastly repay, how late focuer, that loue of thy sweetest God vvith one dramme of true loue.

7. Consider lastly & making a finall conclusion for the vvhole yeare past, and a strong resolution for the yeare to come; thinke and say; ò most amiable resolutions! you are to mee the beautifull tree of life, vvwhich my God hath planted vvith his owne hand in the midit of my heart.

heart, and my Redeemer hath vwatered vwith his precious bloud, to make it fructifie: rather vwith I suffer a thousand deaths than endure that one of you should be hindered. Neither vanity, nor delights, nor riches, nor sorrowes, nor tribulations, shall euer, by God's grace, be able to pull me from my holy designes and purposes. O my good Lord, is it thou that hast planted this tree of good resolutions, and from Eternity kept it in the bosome of thy fatherly prouidence, to place it at length in the garden of my soule? O how many soules are there vvhich haue not been fauoured in so high a degree? & how then shall I be able to humble my selfe profoundly enough vnder thy mercy? O beautifull and holy resolutions? if I keepe charity, you vwill saue me eternally: if you liue still in my soule, my soule vwill liue in you: liue then for euer my good resolutions, as you vvere eternally in the mercy of my God, liue and remaine eternally in mee, and I in you. *Amen Iesu.*

This done, deliuer vp, consecrate & sacrifice vnto God thy heart, thy soule, thy will, with protestation, that thou vuilt neuer aske or demand them againe, but leaue them entirely and eternally in his holy hands; inuoke his grace to seale vp the contract: begge the assistance of the B. Virgin, thy Angell, holy Patrons &c.

Here end the Meditations for the course of the whole yeare.

MEDITATIONS FOR PARTICULAR
*Recollections according to the order
 and custome of the Colledge.*

First for Priests, vvho are to be sent away in Apostolicall Mission; for their three dayes Recollection, may serue the Meditation already set downe *folio 448.* of the state and obligation of an Apostolicall or Missionary Priest.

Secondly, for the Diuines, vvho goe to take holy orders; for their three dayes Recollection may serue the Meditation already set downe *fol. 442.* of the state and dignity of Priesthood.

Thirdly for those Schollers, vvho in the Vacancies, holy vveeke, or any other time shall voluntarily make a Recollection; no certaine points can be set dovvne; but they must be left to their owne choise, vvith the aduice of their Ghostly Father. vvho, according to the necessity and profit of euery one, may appoint fit and conuenient Meditations out of some part or other of this booke.

Fourthly for those, vvho come to be admitted into the Colledge, for their three dayes Recollection, may serue these six following points or considerations.

M I D I T A

A MEDITATION FOR SCHOLERS
that come to be admitted.

1. **C**onsider first, that God almighty created thee, as all things else, of nothings; not for any need he had of thee, or commodity by thee, but onely to exercise and declare his bounty in thee: and this he hath done in a most ample manner, making thee capable of his grace and glory; and therefore he hath enriched thee with vnderstanding, to know him, memory to be mindfull of him, vwill to loue him; finally, vvith interiour and exterior senses, to feele, see and enjoy his benefits; of vvhich the vvhole vvorld is full, and for all vvhich thou art bound to praise him and serue him. The end therefore of thy Creation being to serue God in this vvorld and to enjoy him in the next; reflect a litle vpon thy selte, how thou hast complied vvith the first part of seruing God: vpon what thou hast hitherto busied thy vnderstanding, thy memory, thy vvill, with all the powers and senses of thy soule and body: how little or how much thou hast performed herein thy owne conscience vvell examined will tell thee: but surely the common course of most men in the vvorld, is so to liue as though they knew not by vvhom, nor for vvhat end they vvwere created; vvles it were to enjoy these present pleasures, & to set vp their finall rest in this vvorld; to heape vp riches; build faire

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houses

houses and vvalow in sensuall pleasures.

Conclude vvith most humble thankes to the Diuine goodnes, first, for creating thee to so noble an end; secondly, for giuing thee this opportunity to see and review thy actions & obligations: resolute hence forward, to reject and despise all thoughts and actions that conduce not to this end of seruing God. finally offer one hearty prayer to God for poore and blind worldlings.

2. Consider secondly the enormity of sinne and terrour of death. *Nam per peccatum mors: For by sinne cometh death:* sinne is a more vgly monster than the Deuill, and farre more hatefull to God: It vvvas sinne onely that threw the Angells out of heauen, man out of Paradise & both into hell; twas sinne onely that made the Sonne of God giue vp his secied breath vpon the Crosse; finally 'tis sinne that vvill at length consume the vvhole world vvith fire and brimstone. This being most true, see now how long it is since thou hast begun to sinne; and how ever since thou hast increased them against God, thy neighbour, and thy selfe: sweetest God, that I cannot present thee one day of all my life, in vvich I haue not offended thee! not one of the powers of my soule, or senses of my body free from the guilt of Sinne! not one of thy benefits, inspirations or Sacraments, but I haue abused & turned against thee! After sinne comes death, vvpossible to be either preuented or foreseen; & yet most terrible; first, for being the last period
of all

of all that belongs to this life, & vworld; friends, riches, honours, pleasures: secondly, for being the entrance into another world; vnknowne, vnexperienced, & doubtfull whether of blisse or misery: ô vwhat gripes vvill a poore vworldling feelee at that houre for all that he must leaue behind him? and vwhat groanes vvill a sinner then giue for feare of the lot he shall haue in the vworld now ensuing.

Conclude vvith a true and hearty sorrow and detestation of thy sinnes past; vvith a strong resolution, first to confesse, next to amend them all for the future: againe, thinke oft vpon death, and prepare thy selfe for it, hovv young soeuer thou art; for this is the onely vvay to make it easy and tolerable.

3. Consider thirdly, how, as after sinne comes death, so after death cometh judgement, & then either heauen or hell. O the terroure of that sentence, *Ite maledicti in ignem aeternum! Get ye away you cursed into fire euerlasting!* hell is a dungeon in the hollow of the earth, vvhere a double paine shall afflict the damned; the one is called *Pain sensus*, the paine of the sense, which signifieth all sort of torments, both interiour & exteriour, that can be thought or imagined; heat and cold, tormenting diuells, howlings and gnashings of teeth: the other is termed *Pain damni*, the paine of the losse of the sight of God; a torment as farre surpassing the former, as God surpasseth all his creatures: and yet, vvich surpasseth all, both these torments are to be eternall,

nall, for euer, without end, as long as God shall be God. O Eternity, how intolerable, how full of desperation is thy memory to these wretches? But how sweet, how comfortable to those whose call shall be; *Venite benedicti Patris mei, possidete regnum &c?* Come ye blessed of my Father, possesse you the kingdome &c: The ioyes of heauen none can imagine as they are, but certaine it is that they are euery way compleat, in body and soule ouerfilling all vvith the cleare vision of the Deity: vvhere the Palaces are all of precious stones and burnisht gold; vvhere the lambe of God, Iesus Christ, is the common light. sending out his bright beames from end to end; vvhere the Angells and Saints glitter more then a thousand sunnes: finally, vvhere is *Omne bonum sine mixtura mali*, All good without any mixture of euill.

Conclude vvith detestation of all thy sinnes, vvhich onely can cast thee into hell; and resolue to imbrace vertue, vvhich alone can raise thee to Paradise. Finally make this solemne protestation. O my gracious God, since it hath pleased thee at the length to recall my vvandering steps, and to direct them into the right way; neuer hereafter vvill I turne back to those by-ways; neuer here-after vvill I stray from the true path. Let vs goe vvith courage, my deare soule; let vs runne tovvards this blessed countrey, vvhich is promised vs in the kingdome of theauen: vvhat make vvee so long in this beggarly country of Egypt? I vvill therefore dispatch my selfe from
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all such things, as may put me out of the way, or hinder me in so happy a journey: I will cleanse my selfe of sinne, and then seriously embrace the way of vertue.

*Here may enter the Generall Confession,
which is to be made.*

4 **C**onsider fourthly, how learning being the ornament of the mind, must as farre exceed all other qualities or faculties of the body? of beasts or other creatures, as the mind or soule of man surpasseth them all; which is without proportion: hence it is, that Schollers haue the preeminence aboue all other sort of men: for there is no man but laughs at a foole, how rich soeuer; and in his heart respects a Scholler, though neuer so poore; admires his discourses and willingly submits his judgement to a schoilers opinion; looking on him as on a creature of a higher ranke or Species: this made Seneca say: *Philosophia etiam apud pessimos honor est: nunquam tantum conualescit nequitia, ut non Philosophia nomen venerabile & sacrum maneat: Philosophie is honoured even by the worst: neuer doth wickednesse soe much prevaile that the name of Philosophie should not be sacred and venerable:* and the Poët, that *Sapiens uno minor est Ioue, dives, liber, honoratus: The wise man is inferiour to none but Jupiter, he is rich free, and honoured by all.* Princes, Governours and Magistrates are

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though

thought to know more than other men; and if they be so, they are truly esteemed, otherwise not; hence *Plato* thought learning as necessary for a Prince, as is the soule for the body. Neither regularly can a scholler be poore, in case he seeke after riches, & contemne them not; for surely he hath a great advantage ouer others in the theorick; so that a little industry sufficeth to make the practick compleat.

Conclude to thanke God almighty with all thy heart for placing thee in the ranke of Schollers; & resolue to be constant in it: let not idle and flitting fancies of I know not what, cast thee downe below thy selfe; a few yeares will serue to place thee *in apice humanitatis, in the full high of learning.*

5. Consider fitly the true happines and content a Schollers life hath aboue all others: looke about the vworld a little and obserue the restlesse toiles, clamours and miseries of all other occupations, trades and callings, from the highest to the lowest, from the King to the cobler: euery one complaineth of his state and calling; and vvisheth he had vndertaken some other: onely the scholler knoweth no other, vvith vvhich to change, if he haue but tasted a little of the quietnes & sweetnes of his owne; being most free from that common plague, called proper interest; the source of all contentions and miseries. The pleasure of learning is most pure and etheriall; most constant, gathering strength with her increase; finally, most
secure

secure & honourable, vvithout any danger of foule diseases, blemish of fame, or breach of friendship: vvhereas all other pleasures are grosse, tumultuous and forbid; most short and fraile; soone cloying the appetite, *Et nauseam prevocantes: and provoking loathsomenesse*; and lastly, all of them most hurtfull to the body, dangerous to our credit, & almost impossible vvith true friendship, the onely Jewell of this mortall life; and yet hardly found in her owne purity and lustre but amongst scholars.

Conclude to enjoy the fulnesse of happines, that God hath cast into thy hands: and pittie rather than enuy those, vvho like blind moles lie rooting vp earthly dregs: ply hard the cultivating of thy mind, that thy delight may ever goe increasing: thinke not of change, till others assure thee of a condition better than thy owne; that is, change neuer.

6. Consider sixthly, or rather conclude out of vvhat hath hitherto beene pondered; that, vvhereas this life is nothing but a heape of miseries, & a stage of sinne, vvwhose finall period is an vnauoidable death; and the next is an eternall death in the torments of Hell, or an euer-during life in the pleasures of heauen; the vvifest vvay & course vvill be, to settle once for all, this vvholesome resolution: first to esteeme this vvorld no more than it is vvorth; that is, as a short, but troublesome and dangerous passage to the next; & consequently to be

most carefull, howv thou vvalkest; and not to set thy affection vpon any thing in it. Secondly, to make choice of heauen for thy eternall habitation after this life, detesting the King of darknes vvith all his hellish gally-flaues: o pious soule, this is vvhat thy God desireth, that thou vvouldest come to dwell vvith him, *Qui vult omnes homines salvos fieri: vvhovvell all men to be saved:* to this doth thy sweetest Iesus, vvith his Blessed Mother and all the Angels and Saints of heauen, continually inuite and call thee. Resolue therefore lastly to take the righthand vvay thither; that is, the vvay of vertue & devorion. God almighty hath brought thee into the path; here maist thou be endowed vvith knowvledge to see, and vertue to imbrace the meanes to salvation. Take courage therefore, the vvay of vertue is not so hard, as vvorldlings vvould make vs beleecue, but full of heavenly sweets. The rules and observances are but easy and gentle, vvich thou art to followv; and yet vvell kept, they vvill bring thee in fevv yeares to a solid and constant vertue, and vertue vvill crowne thee in the end vvith a ioyfull and euerlasting blisse. Amen.

How to heare Masse well.

Maledictus qui facit opus Dei negligenter.
Cursed is he, who doth the worke of God negligently.

TO heare Masse is the greatest honour and chiefeſt act of Religion a man can offer vnto God; vvhetherfore our beſt endeavour muſt be to performe it vvell and devoutly.

Fiſt then, entring into the Church, after taking of holy vvaſer, ſay: *Introibo in domum tuam Domine, adorabo ad Templum Sanctum tuum, & confitebor nomini tuo.* I vwill enter into thy houſe, I vwill adore at thy holy temple, and I vwill Confeſſe to thy name. Then placing thy ſelfe in a decent manner, make thy intention to heare that Maſſe to the honour of God and of his Saints; for the good of the Catholike Church, & thine ovvne.

When the Prieſt cometh forth, thinke thou ſeeſt our B. Sauour going to Munt Caluary to offer himſelfe for vs; for vvhath is done in the holy Maſſe, is not a bare figure, but the ſelfe ſame thing, though otherwiſe repreſented. Then either ſay thy vocall prayers, or els goe on anſwering the Prieſt: At the Goſpell attend to vvhath is read; and at the end thanke our B. Sauour for his holy doctrine, begging vvirhall his grace to praſtiſe it. From thence till the

Priest cometo *Sanctus*, goe on vvith thy vocall prayers: at *Sanctus* make thy *Memento* vvith the Priest in this sort. Together vvith this thy Minister, good God, I doe here offer this holy sacrifice vvith the intention of my dearest Sauiour and his holy Church, to thy honour and glory, of the Father, Sōne, & holy Ghost; in memory of my Sauiour's humanity and passion; in cōmemoration of the B. Virgin Mother and of the Saints of this day's solemnitie; of such and such my holy Patrons, and of all the Saints of heauen: in thanks-giuing for all thy l enefits, satisfactiō for my sinnes, and obtaining of grace to ierue and loue thee; (then adde thy particular necessities) for my happy death, and for mercy at the day of iudgement: then adde for all thy friends, superiours and kindred; that God for his Sonne's sake and merits vvill bleſſe and ſaue thee and all them.

At the Elevation adore thy louing Sauiour, true God and true Man, there really and personally preſent; and exerciſe the three acts of faith, hope and charity towards him.

Next followeth the *Memento* for the dead. I offer alſo this ſacrifice to thee, good Lord, for all that died in the vniū of the Catholike Church: then adde thy friends and acquaintance; and all that are dead out of this familie.

Then adore thy God againe vvith *Omnis honor & gloria*, all honour and glorie be vnto him, & ſay the *Pater noſter* vvith the Priest. At *Agnus Dei* make acts of ſorrow for thy ſinnes in general,

call, and in particular for those thou failest
 most into, with firme purpose to amend. Next
 say with all humility to the B. Trinity and our
 Saviour, *Domine, non sum Dignus, ut intres sub
 tellum meum, sed tantum dic verbo, & sanabitur
 anima mea.* Lord I am not worthe that thou
 shouldest enter under my rooſe: but only say the
 word and my ſoule ſhall be healed. Then make
 thy ſpirituall Communion thus: B. Saviour, I
 beleue whatſoeuer thou doſt teach me by the
 holy Catholike Church, my Mother; and I con-
 feſſe thy reall preſence in this holy Sacrament;
 I hope in thee, that thou wilt ſaue my poore
 ſoule, and helpe me in my neceſſities: finally I
 loue thee aboue all things in heauen or earth;
 & deſire to joyne my ſoule and heart with thee:
*Veni dulciſſime Jeſu, & uni me tecum in perpetuum
 &c.* Come ſweeteſt Jeſus, and vniue me with thee
 for euer &c. according to thy devotion, and theſe
 affections that follow for euery day.

Laſtly, till the end of the Maſſe giue Chriſt
 thanks for this benefit, & for his death & paſſiō
 here repreſented: intreat him to aſſiſt thee in
 all thy actions for the day following; and ſo,
 crauing firſt pardon for all thy diſtractions and
 negligences, depart with reverence.

Affections for spiritual Communion.

ON SUNDAY,

Vt Deus. As God.

DEus meus es Tu, confitebor Tibi; Deus meus es Tu, & exaltabo te: my God art thou, to thee will I confesse; my God art thou, and I will exalt thee: O my God, vvhole habitation is Caelum cali, & terra scabellum pedum tuorum; the beauen of heauen, and the earth the footestool of thy seete; make of my soule a heauen in purity, charity and beauty; and dwell in me for euer. Amen. Gloria Patri, & Filio, & Spiritui Sancto, &c. Glorie be to the Father, and to the Sonne, and to the Holy Ghost, &c.

ON MUNDAY,

Vt Rex. As a King.

TV es ipse Rex meus & Deus meus; adueniat autem Domine regnum tuum: Thou art my King, and my God; and let lord thy Kingdome come: possesse, rule, and command this poore Castle of my soule, so long held by thy enemy, Domine Deus meus, ne possideant nos Domine absque Te; O my Lord God, let them not O Lord, posse se vs without thee; but come, Et statue legem tuam in iudicio cordis mei, And imprint thy law in the iudicament of my hart.

ON TUESDAY,

Vt Pater. As a Father.

SI Pater Ego sum, ubi est honor meus? *va filijs sceleratis.* If I am a Father, where is my honour? vvoe be to vviicked sonnes. O Father haue pitty on this poore prodigall sonne, vvhoe hath spent in riot the substance thou gauest him, sed ibo ad Patrem meum; & saltem à modo dicam; Pater meus es Tu, & Dux virginitatis mea; neuertheles I will goe to my Father; and hereafter at least I vwill say; my Father art thou, and the guide of my virginittie.

ON WEDNESDAY,

Vt Amicus. As a friend.

Quomodo dicis quod amas me, si animus tuus non sit mecum? How sayest thou that thou louest me, and thy mind is not vwith me? O Lord, my soule is vwith thee; and, Si inveni gratiam in oculis tuis, If I haue found grace in thy sight, giue me grace to loue all for thee, and thee aboue all. O amice IESU, omnia mea tua sunt; fac vt Tu etiam semper meus sis in tempore & Aeternitate O Deare IESVS, all mine are thine; be thou all for mine for ever.

ON THURSDAY,

Vt Medicus. As a Physitian.

Sana me Domine, & sanabor, saluum me fac, & saluus ero. Heale me, o Lord and I shall be healed.

healed, saue me, and I shall be saued. O good IESUS, be vnto me a IESUS a Sauour; *Et sana animam meam, quia peccavi tibi: à planta pedis usque ad verticem capitis non est in me sanitas: Heale my soule because I haue sinned to thee: from the sole of the foote vnto the topps of the head there is no health in me: purge me from all sinne, & preserue me with the antidote of Grace.*

ON FRIDAY,

Us Redemptor. As a Redeemer.

VT. *seruum redimeres, filium tradidisti: Thou hast delivered thy sonne to redeeme a seruant: blessed bee that goodnes, & blessed be my Sauour. O free me from the bonds of my owne passions: Confige timore tuo carnes meas; Pearce my flesh with thy seare; that I may tremble at sinne, vvhich hath cost thee so deare.*

ON SATURDAY,

Vt Sponsus. As a Bridegrome,

ECce sponsus venit, exite obviam ei: Behold the bridegrome cometh, goe ye forth to meete him: come O sweet spouse of my soule, and delight of my heart, embrace me; *Et iam nemo despiciat: verè sponsus sanguinum es Tu mihi: sed veniat Dilectus meus in hortum suum; & comedat fructum pomorum suorum. Let nou*

noe man despise me; a bloudie spouse truelie thou art to me: let my beloued come into his Garden and eate the fruite of his apple trees. See more of these and the like affections in *Molina de Sacerdotio*.

Remember to offer one day in the vveeke for a happy death: for seeing vvee cannot die twice, t'is good to prouide for that once.

How to make the daily examen of Conscience.

*Verebar omnia opera mea, sciens
quod non parceris delinquenti.*

*I feared all my vworkes, knowing that
thou didst not spare the offender.*

First, thanke God for all his benefits, especially for those of this present day; for thy life, health, sustenance: for all thou knowest not of, both of body and soule; & for preserving thee from many finnes and other dangers.

Next, recall to mind the actions of the whole day, and vvhathou hast done, good or bad: then offer all the good to God Almighty; confessing him to be the sole Authour of all that is good: offer him also all the good vworkes and merits of the vvhole Catholike Church militant, and the praises vvhich the Angells and Saints haue giuen him this day: finally offer him vwith speciall devotion the merits and loue of our B. Sa-
uiour

niour **JESUS-CHRIST.**

Lastly be sorry & begge pardon for thy finnes, confessing thy selfe the sole Authour of them: detest them for God's loue, vvith a firme purpose of amendment. Begge of God his protection for the night coming. Conclude vvith a *Pater & Ave* in satisfaction.



LaVs Deo, Mariæ, & sanctis eius.

FINIS.

for the
hour of
a firm
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e vvir

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